

# English Paradise.

## DISCOVERED

in the Latine prospect of  
IACOBS Blessing.

GEN. 27. 27. *Ecce odor filij mei sicut odor  
agri à domino benedicti.*

PREACHED AT S. BVTTOLPHS  
without Aldersgate at London, on the holy Sabbath  
commonly called *Trinitie Sunday*, in that ioisfull sea-  
son of the festiuall solemnities for the blessed  
creation of the most gracious  
Prince of WALES.

*By John white*



LONDON

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THE  
OFFICE OF THE  
SECRETARY OF THE  
NAVY  
WASHINGTON, D. C.

TO THE  
HONORABLE  
MEMBERS OF THE  
NAVY  
WASHINGTON, D. C.

THE  
OFFICE OF THE  
SECRETARY OF THE  
NAVY  
WASHINGTON, D. C.





TO THE MOST VVOR-  
thie Knight Sir *John Hollise*, Comptroller  
to the Prince his highnesse house-hold,  
prosperitie with æternitie.



I R, it is long since you did first looke on mee with  
your helpfull fauour. I haue for twentie yeeres af-  
ter those times stood below in the common place of  
the Church: yet sometimes I haue beene drawne vp  
aboue the obscure shades of the Countrie, and by  
forceable intreaty, risen higher then is ordinary for  
such an heauy lump of refuse mettall. And being  
in London at a festiuall triumph, I was a partner of the common ioy for <sup>Pisilloretu-</sup>  
the ioyfull prosperity of our most hopefull Prince of Walles. Then and  
there I was pressed forth (ære amicabili) with a friendly motion, to be-  
come an actor in that great assembly. I must confesse. I was willing on my  
way, which made my labour more light, so that I hallowed that holy Sab-  
bath with two Sermons, as a paire of Pigeons, or two yong Turtles. I did <sup>Luk. 2.24.</sup>  
wish richer offerings to bestow in such a solemne sacrifice of Vowes, but I  
brought my best, to testifie for my heart. What though I am unworthy  
of respect, as the least Bell in the Temple (imo ne tintinnabuli in sum-  
bria vestimenti Araonici) not worth a little Bell upon the skirt of Aa- <sup>Exo. 28.33.34</sup>  
rons Ephod. Yet I thought it my duty without any intreaty to ring my  
Bells that day in the holy place. When I had comfortably ended my daies  
worke, it came to passe beyond my thoughts, that one of my auditors and  
I exchanged thoughts. He as it seemed a francke Popeling, of his chari-  
ty offered me his thought, that I was too officious. I for a present reward  
bestowed my thought on him, that I was excusable, as the man which be-  
ing requested to goe a mile with his friend would goe twaine. I was wil- <sup>M</sup>  
ling to be warned and to take better heede to double diligence abundans  
cautela

Vitiligatores  
tantum exti-  
mescent.

Agrippa Peri-  
tor.

Ne incalciatus  
in montes.

cautela non nocet. Heere I resolved neuer to perach up to the presse, a-  
mong the learned sages and holy writers: therefore did I seriously resist  
all louing importunities intising mee to venture loose coppies of this and  
other my weake labours into the hands of my chiefe friends.

My reason for my deniall was, quia nescit vox missa reuerti: a man  
may shoot forth two arrowes with more ease and speede, then fetch one  
backe againe. Yet now at the length I haue yeelded my selfe, and presu-  
med to send my first fruit to my first friend lining in your acceptance to  
line or dy. I must confesse my desire is that you would accept it as a wel-  
come present of my humble thanks (Eunus si in dupli aere) and thinke my  
thanks as hearty as I meant them. You haue heard the cause wherefore  
I stayed these twins at home so long after their birth, with a centurie of  
their naked brothers. I doe willingly acknowledge mine owne pouerty, by  
which I thought my selfe unable to cloth them with decent apparel. And  
I was ielous of their rude education, least I should heare worse of them  
abroad then at home. If I haue beene too slow, I craue pardon with my  
feare to be too hastie. Let it be said of me, that I am too like to many of  
Adams kindred and mine owne: that I haue learned more good rules  
then I can obserue, as that of Columella: Matura ratio saepe decipit,  
sera semper mala est. Yet I rest in hope of your loue which I haue chief-  
lie loned. I might add some expert extenuation of this seruice which  
spark of Art may better become my besters. Namque si Scotista Rhetor-  
icetur, he is easily espied, vt Graculus inter musas. It is inough for me  
in this illustrious age of high Science, and rich Art, Cræsi pecuniae te-  
nuncium addere. Therefore to preuent many needlesse words, in these  
few I yeeld my selfe to owe so much unto you, that I must remaine your  
debtor for ever, and

yours

Ih. Wh.



# ENGLISH PARADISE.

GEN. 17. 17. Behold; the smell of my sonne is as the smell of a field, which the Lord hath blessed,



It may be, that some among you, doe no more need a Seer, to shew you the mysteries of this Text, then Eagles want spies for the space of their flight: *Their eyes behold afarre off.* Yet I must make bold to tell you, that which some of you can scarce belecue: That this Text is Paradise. And it is more likely so, because the head of it is *Ecce*, and Christ is *Ecce*, the head of Paradise, of the Church, as the husband is the wines head. *Christus est fidei domicilium domicilium eternale, ut Paradisus erat innocentium temporale.* The riuers of this Paradise, are these foure; *Odor, Filius, Ager, Benedictus*, all issuing out of *Ecce*; as those foure riuers which did run out of the head fountaine of Eden. And out of Eden went a riuer to water the garden; and from thence it was diuided, and became into foure heads. Christ is *Ecce*, the head fountaine of Eden, *propter eminentiam, continentiam, influentiam*, for beautie, plentie, and bountie: a fountaine opened to the house of David, *Zach. 13. 1.* The riches of Paradise are excellent, for in the floods of one riuer is Gold, & Bdelium, and the Onix stone. In the Gold is truth, glorie, and incorruption: in Bdelium, mercie, sweetnesse, and medicine: and in the Onix, faith, aduantage for the sight of the eyes, the glasse of the soule. *Come ye daughters of Sion, and behald king Salomon with the Ecce. He shall giue you drinke out of the riuer of his pleasures.*

In the *Ecce* of my Text, Mercie and truth are met together, right-



onnesse and peace have kissed each other: all holy streames of Paradise. Holy streames indeed, for euery one of them is a riuer of this Garden, running out from *Ecce*, for the reliefe of thirstie soules, as the waters which gushed out of the rock abundantly.

1 *Odor* is mercie, all sweet smell of mercie, life to the Church, life in Christ, in whom all our praier is as incense, and the lifting vp of our hands, as the euening sacrifice, all sweet.

2 *Filius* is truth, the word of eternall life, and standeth here, in the midst of this little garden, dropping dewes of heauen to water it; as the tree of life in the midst of Paradise. *In ceteris erat alimentum, in isto etiam Sacramentum*: By other trees the body had sustenance, by this the Soule instruction. Therefore was it called, *Arbor vitarum*: Christ is the tree of liues. Behold the tree of life in the midst of the garden, on whom the liues of all the Saints doe depend for euer. Christ is the truth, and the life of the Church, all sure.

3 *Ager*, is righteousness: O inualluable righteousness of Christ, where we gather all our righteousness: for Christ is made unto vs righteousness. *Iste est regula, nos regulati*: He is our guide, and we his followers, as liues are guided by their soule. Thus are wee made to flourish like the Palme tree, and to growe like the Cedars of Libanus, all faire.

4 *Benedictus* is peace, our healthfull peace in our deere peace offering, our redeemer, whence wee receiue our heauenly requiem, and rest from all our labours, all blessed.

Thus we receiue our lot of inheritance, among the Saints in light, *unitatem socialem cum angelis in vinculo pacis*, The legacie of the Prince of peace. *Irrequietus est cor nostrum, O bone Iesu donec quiescas in te*: O sweet Iesus, how our hearts doe pant till they rest in thy peace, that we neuer pant any more. Here you may perceiue a comely Quadrant of the Soueraigne *Ecce*, like that beautiful type of the Temple, whose borders were foure square.

The Church is also resembled by the *Quadratus*: a pretious stone foure square, of despected colour, yet of respected vertue. *Quadratura significat stabilitatem Ecclesie*: the quadrant imports sound resolution. But it is likely that some will aske, where is *Dominus*, the great Master of the household, he which is Lord of the smell, the Son, the Shield, and the blessing: In whom, by whom, for whom, & from whom, mercie, and truth, and righteousness, and peace, and all things are. (In all things, let me vnderstand what I say, and tell you what I do

vnderstand: *Omnes utique naturas intelligere debemus quae naturaliter*

Numb. 10. 12.

Ludolphus.

Plal. 141. 2.

*Ut apes prae-  
cipue flores qua-  
ritant, ita san-  
cti misericor-  
dias Dei.*

Caetan.

*Arbor suffici-  
ens & refici-  
ens ut mortui  
resurgant &  
resumpti vi-  
uant in aeter-  
num.*

Ioh. 14. 6.

1. Cor. 1. 20.

Plal. 42. 12.

Coloss. 1. 12.

S. Cassianus.

Ioh. 20.

9 Reg. 7. 31.

S. Ambrose.

Rom. 11. 36.

S. Augustinus.



ter sunt, neque enim ab ipso sunt peccata qua naturam non seruant sed vitiant: Wee must meane all natures which are pure issues in nature; for from him are not any faulcs which doe not conforme nature, but deforme it.) Now then, to that question I answer, that I cannot shew him, when hee goeth by one, I see him not. If I goe to the North where he worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot behold him. *Enoch* is said to walke with God, but he was taken vp into the Eagles nest, and no more scene: *Elias* went to walke with God, but he was rapt vp in fierie chariots, and no more scene here, till the transfiguration for a fit. Man here cannot see so farre, as to see what God is. Therefore *Moses*, when he was on the lower Mount, did hide his face at this *excellens obiectum*, which doth dazell mans presumptuous intelligence, more then the Sunne doth his piercing eie: the Sunne is a creature, God is the Creator, *finitum ad infinitum*.

Iob. 9. 17.

Iob. 23. 9.

Gen. 5. 24.

4. Reg. 2. 11.

Exod. 3. 6.

Some say, that *Isaias* was therefore slaine, for saying that he did see God; yet (without peradventure) he did see him, *iuxta possibilitatē humanam, non uti est, sed ut voluit se videri*: so farre as man could see, who cannot see God, as his desire is to see, but as Gods pleasure is to be scene.

S. Hierome.

You may remember, when the Lord was asked for his name, his answer was, *I am*: wonderfull and past vnderstanding. Wee grant in good meaning, that there is *meridiana visio*, when we shall see face to face, when we shall know that wholly, which wee know now but in part. But that *meridian* sight cannot see God fully, to comprehend or measure him: *Deus ad plenum non cognoscitur in via, neque in patria*: *Isicimus*. The sharpest sight, either at home, or abroad, cannot discern the fullnesse of God. We shall know him to the full, for the sufficiencie of our felicitie, which shal be perfect, and to the capacity of our glorified concept, which shall be great, but not infinite, as God is: and so is nothing else. *When I awake I shall be satisfied with thy Image*. Many millions of painefull considerations haue beene inrolled in the monuments of the Church, of the Secrets of God; which are all, but as all the nations, as the droppe of a bucket in comparison, or as a droppe to the Ocean. Some haue desired to tell vs what God is of himselfe, and what hee is to vs. That of himselfe he is all length, *id est*, eternitie; all breadth, all charitie; all height, maiestie, all depth, wisdom. That he is to vs, our possessor, he abideth within vs, and is not contained; our guard, he remaineth without vs, and is not debarred; our king, hee continueth aboue vs, and is not mooued; our rocke, he supporteth vs for euer and

1. Cor. 13. 12.

S. Angelline.

Psal. 17. 15.

Esa. 40. 15.

Alcinus.

Deus est Spha-

ra incompara-

bilis, cuius cen-

trum est ubi-

que, circumse-

rentia usquē.

1. Tim. 6. 16.

Eccles. 24.

is not confined. I might point out vnto you, many glosses of faire shew, and all short of that which the Apostle in few wordes attempteth to this purpose. *He onely bath immortalitie, and dwelleth in the light which none can attaine vnto, whom neuer man saw, neither can see.* Yet in all our walke through this garden, wee shall see his beames shining vpon it, and with faith, hope, and loue, admire his presence, whose seat is in the pillar of the cloud. Now then let vs proceed to consider, first, the head of this Text, with the antecedents; and then the foure quarters, with their correspondence.

In euery part we find three confutes.

1 First, historical narration pleasant, in *Iacob*.

2 Secondly, mystical signification splendent, in *Christ*.

3 Thirdly, congruent application honourable, in the *Prince*.

In the head, *Behold, I must craue fauour to walke a long procession.*

Artopau.

1. Sam. 3. 19.

Gen. 17. 19.

Gen. 31. 6.

Guil. Lngdunensis.

Gen. 25. 20

The Lord had promised a blessing to *Abraham*, in the number and honour of his issues: count the starres, if thou canst; so shall thy seed be: numberlesse as starres for exceeding plentie, glorious as starres for heavenly beautie. This promise was sure, yet it came on with leaden feete; *Abraham* was long without a child, and *Abraham* was longer without the child of Promise: *quanta maiora, tanta longius protracta Dei beneficia, ut sint chariora ut Isaac, Christus & vita aeterna*; The greatest blessings seeme many times a great way off, that we may more desire them, and bid them better welcome. At the length, that *Ecce*, and wonder of the world was borne (for none of the Lords words shall fall to the ground) one liuing fruit of two dead stockes; his father an hundred, and his mother ninetie yeares old. Aske his name, it was *Isaac*, all laughter; well may he laugh which winnes, well did he winne, which did winne *Christ*, in whom all the nations of the earth are blessed. *Isaac praeludium Christi de quo fideles rident, & ex quo omnia Dei dona in fidelibus rident*: *Isaac* was *Christ* his prologue, for whom all true hearts haue pleasant thoughts, and all faire gifts of God in his Saints, are through him very delectable. But yet the blessing resteth, *ad aras*, as if God had euery day a consultation with himselfe for the progresse of this blessing. *Isaac* was not directed to his wife, till hee was fourtie yeares olde, and *Rebecca* was barren till twentie yeares after. What is Gods promise come vtterly to an end? no: all this staie was the whetting of *Abrahams* faith, and the exercise of *Isaacs* patience, longing for *Ecce*. *Quamuis in Isaac promissa esset successio, tamē implenda erat precibus Dei praefinitio*: Albeit the Lord had giuen assurance of succession in *Isaac*, yet the performance was so ordained, that

by zealous petitions it should be obtained. The prayers of them both  
in good time preuaile with God though sorrow continue for a night,  
yet ioy commeth in the morning, after prayer. They and their affi- Psal. 30.  
flants pray for a blessing, and the blessing falls double on the ground. Cant. 7.  
Rebecca's two sonnes are like two yong Roes that are twins; for Gen. 25.  
Isaac's wife conceived, and shee bare two nations in her wombe. Shee for a  
while went weeping, as *Hannah* did (albeit shee had an husband better 1. Sam. 1. 8.  
then tenne sonnes) and carried pretious seed, yet shee did returne with Psal. 126.  
ioy, and brought her sheaves double. I shall not need to fill this *Ecce* with a *humana*  
with the various and petilous temptations, which came to *Isaac*. If I *plus alios quā*  
might shew them all, you all might maruell that euer he could reach *mellus habet.*  
this *Ecce*. Let this one instance suffice, which was a lamentable di- Gen. 26.  
stresse vpon him, that hee had not so much as sweet waters to nourish *Wallensis.*  
him: *Fidelium profectus impij non ferunt equanimiter*: The wicked *Auicetus.*  
pine away at the prosperitie of the godly: All his enemies labour viter-  
ly to subuert him, and euery neighbour seemed to him an *aduersus uispones,* *Aristotle.*  
labouring to subuert him, that he might be vterly ruinated: but the  
Lord was his deliuerance, as he hath been ours in an oppression much  
like, or worse then this. For what portions of truth wee haue found in  
the word of truth, as wells of liuing waters, to nourish vs and our chil-  
dren, the Popelings vitiate them. They either equiuocate vpon them *De cauda vul-*  
(this their double dealings) or hide them by the ingruences of their *pes cognoscat*  
multiplied *Index expurgatorius* (falshood in fellowship) or stop them *& de simbris*  
vp with glosses and earthly traditions (this their packe of knackes) lest *texturas.*  
our Church should thrive too fast: But some will say, why say you so of  
the Papists, they are our neighbours? It is true, as the Philistines were  
neighbours to *Isaac*: Enuied welletth at the next doore: and a man *Quot vicinos*  
doth often bring his worst companion from home. *Tromperer istis in oculis habemus totos*  
our kinsmen are our in-bred vipers; as *Parsans*, & *eiusdem fa-* *der, hostes.*  
*rina millenarij*: and thousands of the same vnpurged leuen.

Here is the cause why wee haue so much a doo to keepe cleere wa- Hi sunt qui  
ters in the welles which our fathers haue digged: they for very spite Ecce sicut in  
haue filled with mudde, and stopped them vp with earth, which they vagantem ex-  
haue digged out of their infernall pits to this purpose. Thus the Phi- tinguere &  
listines had enuie at him, and filled vp with earth all the welles which adultam con-  
his fathers seruants digged in his father *Abrahams* time. See then ti sunt here-  
how vnlikely it is for vs to hold in the breath of diuine knowledge, as Gen. 26. 15.  
for *Isaac* to abide in the spirit of life, if God were not with vs. *Sed à*  
*Deo adiu-* *refodimus puteos paternos ab inuidis palestinijs obrutos*: but  
in the et Lord we discovered our fathers fountaines, which



Philistinian ennle had hidden from vs. Thus the Lord was on Isaacs side: Feare not Isaac, for I am with thee, and will blesse thee, and will multiply thy seed.

Now when to goe on with *Ecer*, behold on thing more strange: *Rebecca's* two children were at strife in the mothers wombe, like the two Hebrewes at strife in the field. *Potuit esse naturalis causa, sed accessit mystica & supernaturalis*: for that wonder, there be reasons rendered in nature, but there was a supernaturall respect aboue reason. The two younglings are both wrestlers, both wrestling for a wonderfull prize, for a blessing, a birth-right, a crowne: O blessed crowne of immortall glorie. *Collidebantur parvuli eodem Dei nutu permoti, quo irrationalia pecora & inanimata elementa futurorum praesagio permoveri solent*: The tender younglings were stirred to their conflict, by the same motion, in which we sometimes see, both beasts without reason, and elements without life to stirre, that their stirres might be Calenders of after-claps. So shall there bee signes in the Sunne, and Moone, and Starres. Surely the guerdon was greater then the wrestlers thought of, yet their thoughts seeme to contend for the prize, which the weaker winnes by grace. The Weezell doth raise his force against the Basilske for soueraignie in that place where they meet, and shee being armed with Rue, preuaileth in the combate. Thus the younger sapling *Isaac* being armed with the hearbe of grace, *vincit fratrem Basiliscum*, he puts his brother to the foyle. The strife is diuersly described in the varietie of translations: some, *conquassare* to shatter, *irruere* to rosh one on another: some, *confringebantur, collidebantur*, they did offer mutuall violence one to another: some, *construere ludebant & calcitrabant*, they did kicke one the other: some, *discurrere in similitudinem navis in superficie ferebantur*, they seemed to swimme in their mothers bellie. But here a Schollers braines may swimme in superficiall obseruation to little purpose. Wee yeeld to that which wee reade with approoued iudgement: *Fratrum disortium portendit ebriorum collisio. Sed non omnino est certus modus commotionis infantum*: The mutuall violence breathing on those tenderlings vnborne, did presage their separation after their birth.

The good woman percciuing a strife in her wombe, as of contentiuous inmates in the Bee-hiue, shee went to aske the Lord for the meaning of that strife; Seeing it is so, why am I thus? I may not trouble you with the bundles of opinions how shee was answered, or by whom. It is needlesse to argue, whether it was *Sem* or *Melchizedeck*, or they both at once; or it was *Heber*, or (as some thinke) it was *Abraham*, as it

Hipolitus.

1. Pet. 5. 4.  
Rupertus.

LUC. 21.

Inueniuntur  
vales contra  
serpentes, ut  
ratia Dei  
contra Diabo-  
rum.  
Rupertus.  
Hierome.  
septuaginta.  
Iommachus.

ucherius.  
aictanc.

en. 25. 24.



it is most like, for circumstance of time, place, and person. His person (aboue the rest) was of neereſt acquaintance, of ſureſt faith, and euident grace of reuelation, for hee was a Prophet. The opinion of the moſt Gen. 20. 7. learned is, that ſhee went to aſke the Lord, in the Science of ſome famous Patriarch, at that time as *Abraham* was. Whoſocuer reſolved her, the Lord ſent her word by him what ſhould betide her, and the Church word by her, what ſhould befall the Church.

Theſe are the rare bloſſomes of *Ecce*. Behold two manner of people ſhall be diuided out of thy bowels, faithfull and vnfaithfull out of one ſtocke, pure and impure fruit of one tree, true worſhippers and heretickes in one Church, ſincere holy ſeruants, and prophane counterſeit obſeruants, as a grape and a brier-berrie both of one vine, a lambe and a wolfe both of one damme. *In Eccleſia ſunt ficus & vna Beda. Chriſtus, tribulus & ſpina Diabolus*; In the Church are both figges and grapes, for Chriſt is both figges and grapes; and in the Church are both briers and thornes, for the deuill is both briers to catch, & thorns to hurt. *And on a day the ſonnes of God came and ſtood before the Lord, and Sathan was alſo among them.* Iob. 1. *Abrahams ſonnes* are compared to ſtarres and ſands: Starres are the heavenly ſonnes of Ieruſalem, as *Iacob*: Sands are *fili terra*, ſonnes of the fleſh, earthly proud inhabitants of Babylon, as *Eſau*. Behold it was then *poſterior dies, melior avis*, the latter day, the better bird. *The elder ſhall ſerue the younger.* *Iacob* did excell his brother, 1 *iure primogenitura*: 2 *hereditate terre ſanctæ*: 3 *prærogatiua faderis & Eccleſiæ*. In the right of the beſt birthright, inheritance, and covenant. In three faire pre-eminences. In the firſt is ſignified the ſpirit of adoption, by which we are ſealed. In the ſecond, our heavenly countrie, to which we are cal- Ezech. 37. led. In the third, the life of the Church, out of which there is no life. Taci. Obiect. Here our drie bones are quickned. But let this be true, that thus the elder prerogatiue was ſtaſtened to the yonger: yet (*non obſtante*) it could not be true in their ſpecialties, becauſe ſtill the elder did pre-occupate iuriſdiction ouer his brother. Yes; howſocuer *Eſau* for a time Reſponſ. made a more potent ſhew for prioritie then the yonger, yet was the Prophecie true, both in the letter and the myſterie. In the letter true, for the Idumzans which were of *Eſaus* iſſue were tributarie to *Dauid* which was of *Iacobs* generations. Some doe vnderſtand it, and inge- Com. ſtor. nioſly alſo, that *Eſau* did ſerue *Iacob*, whiſt he did perſecute him, as the ſyle doth ſerue to the yron, to make it more bright, the ſanne ſerue to the corne to clenſe it, and the ſurnace ſerue to the gold to purifie it. The truth is, that *Eſau* did *Iacob* more good then he meant him,

infidels E-  
clesia ruina in  
lascivitis vin-  
culis intedunt  
ut Q. Fabius  
naues diuiden-  
do aquis im-  
mersit. Sed Ec-  
clesia ut tyr-  
renus lapis in-  
cogit enat.

Myia genti-  
on les.

Fidelis medi-  
cus est qui  
pro infirmo  
mortuum e-  
bibit remedi-  
um ut sane-  
tur infirmus.

him, as *Isaacs* sonnes by selling of *Ioseph* to vilifie him, did promote him to honour. *Deus aliquandiu impiorum indulget petulantia, sed modum statuit & Ecclesia tandem fontem dilatat, ut impiorum furores nihil eis incommodasse appareat quin idem propagasse.* God doth sometime wink at the iniurious attempts of the presumptuous, but at his will he doth restraine them and enlarge his Church, that her health may shine out of the bond of aduersitie, and her enemies blowes ende in her aduantage. Here I might reioyce, to handle the right hand of Gods prouident power, but I must containe my selfe within the limits of *Ecce* in this place. See then the truth in the myserie, aboue the letter. *Jacob* came last, but did ouer-sie his brother *Esau*. First, that which is carnall; then that which is spirituall: the old *Adam* came first, and the new *Adam* came after: *O melior avis!* The Eagle bird had Eagles wings, and did mount on high aboue his brother. Such is his magnificence; *That the Lord said to my Lord, Sit thou at my right hand, &c.* Such is the superiority of the second *Adam*, that in his exaltation he had a name given him aboue euery name. *The elder must serue the younger:* and glad may *Adam* bee, that he and his may doe seruice to Christ; as the sheaves which did reuerence *Iosephs* sheafe: for in *Adam* all die, but in Christ are all made alive. The Schollers of *Pyrene*, and the wanton heads of the Temple, infamous at Corinth, did object that Christ died as did *Adam*, the younger brother as the elder. The Apostle graunteth this for truth, that both died, yet the difference of their death is notable. Both died and paid the wages of sinne: *Sed mors Ade pena peccati mors Christi hostia peccati.* The death of *Adam* was the penaltie of sinne, the death of Christ the redemption of the sinner. This prepotencie was worth an *Ecce*, Behold in Christ all things are become new, for with his wounds are wee healed. And in the renewe of *Jacob* and *Esau* here is *Ecce* againe, Behold white and blacke, good and euill, light and darkenisse, life and death in two sonnes; as if *Rebecca's* breasts did yeeld two kinds of milke, wholesome milke for *Jacob*, as the Hebrew mother; corrupt milke for *Esau*, as the Egyptian nurse. And now *Rebecca's* breasts are not like the Equiuocators text, both true and false, they are both of one wholesome taste, one hallowed kind of milke. The second testaments are both one sincere milke of the word of God, they are both of one truth, and spirit of life: as there is but one Lord, faith, baptisme, hope, and saluation. *Christus est veritas aeternalis, & verbum est veritas normalis*, Christ is the eternall essentiall truth, and his word is our rule for truth. There is but one God, and one word. *Vnus veritatis fons*

*fons est Deus, & verbum una veritas in omnes filios saliens*; God is the onely fountaine of truth, and his word is the liuing water flowing into his childrens hearts, as the pure riuer of water of life, cleere as Cristal, proceeding out of the throne of God, and of the Lambe. *Rebecca's* breasts are one holy Scripture, and all holy Scripture, as one heauenly Canaan, which floweth with milke and hony, of one sauour and power of life. But whence then is the difference of these two brethren? shal I climbe vp into Gods throne, and sit with him among the secrets of his incircumscribable predestination? no, I will reuerence the Arke of his secret treasures, but I will not search it without warrant. Here is *abyssus imperuestigabilis*, which *S. Paul* calleth *deepenesse*, *o babis mltis* Rom. 11. 33. all immense, beyond waight and measure.

Here Pride may busie her selfe to doe much hurt, as some Epicures, *Nigidius* *figu-* and other Philosophers, and other Schoole-men have done. But woe *lus.* to the crowne of Pride, her latter end is worse then the beginning; as *Eudoxus.* the Bethshemites were stricken in their hinder parts. None can com- *Auerrois.* prehend those secrets, more then a man can hold the seas in his fist, or *Esa. 28.* measure heauen, or count the sands, or waigh the mountaines. If any *1. Sam. 6.* bold bayard shall say, there is no preordination, because he cannot fa- *Eccl. 40.* thome it, it were as if the blind should say there is no Sunne, because he cannot see it. Let this suffice, that God hath chosen his in Christ, be- *Electos & re-* fore the foundations of the world were laid. If any aske, how? let the *probos certo* Apostle answer: of his meere good will, forstanding all causes in our *consilio discre-* own worthinesse. God calleth all to the Church, and in eternal and in- *uit Deus, illos* dissoluble prescience espying vessels of honour, and wrath; the one *ad vitam gra-* sort is chosen, the other left, as light ware at the ballance: *tu destinando* *bos ad panem* *iuste ordinan-* *do.* *Thou art* *Eph. 2. 4.* *waighed in the ballance, and found too light.* Vnto this point is annex- *Rom. 9. 6. 13* ed, the recognisable oddes betwixt the elections of God & man. Those things, which man chooseth, are therefore chosen, because they are waight, but the gold of gods choyce, is therefore waight because it is chosen.

Thus did God loue and choose Israel, not because they were better people then other, but they were better, because God did choose them: *The Lord thy God hath chosen thee to be a pretious people to himselfe, &c.* All Popish Atheisme, and other blasphemous insuitations against God, for election and reiection of *Iacob* and *Esau*, were easily dashed, if I should preferre Gods prerogatiue about the Popes. We are certified long since, that if the Pope doe carrie many thou- *Distin. 40.* sand with him into hell, no man may be so bold as to cōtrol him. *quia si Papa.* *suntos indicaturus a nemine est indicandus, &c.* Because the Pope may



may iudge all men, and may not be iudged of any. But I haue no pleasure to idle out my pretious time with such trifles. One thing I haue to speake out of lowly and reueiled knowledge, in the discussions of the learned, concerning the Bee and the Spider, to manifest the worke of grace receiued. Whatsoeuer of the word of God *Iacob* suckes, the sappe is honie, or wine, or milke, more worth then money, or money worth, all sanctified, the sauour of life vnto life. But whatsoeuer *Esa* suckes, it turneth to humour, corrupt, & accursed, the sauour of death vnto death. It is not giuen to all to know the voyce of the sheheard, to taste the bread of life, or to sauour the wine of wisdom; as many in the same garden passe many wholesome hearbes and flowers in ignorance, or insensibilitie, which others gather in knowledge for smell and taste. *Iudicia Dei credentibus mella sapiunt, sed incredulis etiam mellitissima promissiones sunt fellis plena:* The iudgments of God are an honie combe to the belecuers, but to the vnbeleuer the sweetest promises of God are bitterneesse. If any call to me, to know why I call this hanc, humour; *in propria causa est*, for the word is of the same fashion with those euill thoughts, affections, wordes, and deedes, which our countrimen commonly call humours. *Sunt impij ut venenata quaedam bestia & sues bonos odores non ferentes:* The wicked are like some venomous and fulsome beasts, which are sicke with the breath of wholesome smells. *Their vine is of Sodome, the poyson of dragons, and the cruell gall of Aspes.* But since the wicked ones do thus wilfully foreshew their owne ruine, let the elect be still gathering more ioy to their consciences, and reioyce that their names are written in heauen.

Now then to passe on, lest I should loose mine *Ecce* in the plaine field. Behold, the two twins were at strife for the blessing, which was a dignity annexed to the birthright, as an excellencie vnired to the crown: whosoever holdeth one for euer, must haue both. They stroue for the birth-right before their birth, and in the very instant the strife continued, for *Iacob* had *Esa* by the heele. *Signum retardantis eum qui prior erat, & fatigantis eum qui fortior & praeualentis in certamine pietatis;* It was a signe that the better should ouertake his elder, that the weaker should overcome the stronger, & true pietie win the masterie of false sanctitie. What was their contention ended with their birth? no, the strife continued stil for the birth-right: *Sed me euen now thy birth-right, and Esa swaue vnto him, and sold his birth right vnto Iacob.* *Esa* as the foote selleth heauen for earth: *Iacob* as the wise merchant buyeth the pearle. Now *Iacob* is become sonne and heire to the crowne of Gods blessings.

The

Esa. 55.

2. Cor. 3. 16.

Ioh. 10.

Ioh. 6.

Prou. 9.

Meierus.

Deut. 32.

Luk. 10. 20.

Gen. 25. 26

Dio. lorus.

Gen 25. 31.

Hemingius.

Inequior

quā Glauci &amp;

Diomedis per-

mutatio.



The blessing is not yet declared vpon him, but hee is as sure of the blessing as of the birth-right. Thus was the preeminence of blessing vpon *Ephraim*, before *Yaacob* laied his right hand on him, (for in the volume of thy booke were all things written, before there was any of them,) but it was not manifest till then. Psal. 139. 16

A Doctrine of comfort is this to all which haue receiued that sauing grace which is sufficient. They are as sure of glory as they are of grace, because glory belongs to grace, as the inheritance to the heire, and the blessing to the birth-right; yet so, as birth-right, blessing, grace, and glory, and all are of Gods gift, not of mans merit or worthinesse by the Law, for ye are not vnder the Law, but vnder grace. The time of glorie is next to the time of grace, in the surety of succession, as the time of the feast was next to the time of the vintage. This is now the time of the vintage, the sweete wines of the Scripture and Sacraments of Christ and the holy Ghost are pressed out, that after we may drinke anew of the fruit of the vine in the kingdome of God. When yee haue gathered the fruit of the Land, yee shall keepe an holy feast vnto the Lord. This life is the season of gathering sweet grapes of grace, next is the feast, the time of glorie. But I must remember where I am, and bind short all other circumstantiall tidings together. *Esau* proud, *Esau* contemnes his brother (vs *Diabolarem*) as the irefull Woolfe the little Kidde. Hee sold the title but hee purposeth perforce to hold the inheritance. In which example wee may take a view of the common Centaures and Cyclopes of the world, which hold all *per fas et nefas*, all by strong hand: hee will haue all lawfull which is vnlawfull, and will be as the Lion was, his owne caruer. Neither was that *fraus vulpecula* wanting in *Esaus* designs; for to strengthen himselfe that hee might be able to beare downe his Brother, hee maketh matches with two wifes, without liking, consent, or knowledge of his parents. He was as the Serpent, which was more subtile then any beast of the field, *clandestinas aucupatur consultationes contra iustitiam et pacem*, Brunus. hee putteth the snare of the hunter, to ouerthrow all righteous peace with noysome pestilence. This is the man which will bee more wise then God, his meaning is otherwise then God meant. Hee will match especially, with the Princes daughters of the Philistines, whom the Lord did purpose to root out. Genes. 13. 7. 26. 3 In these coherences hee pretendeth peace with all men. A peaceable man is *Esau*, hee will haue peace with all the world. It was then with him, as it was long after with the Arrians and other succeeding Heretikes, in their subtile contriuements: just as it is now with the Roma-

Ose 1.7

Rom 9.16

3 Reg. 11

3 Reg. 12

Psal. 37. 17

3 Reg. 11

Psal. 119. 137

Psal. 146

Ge. 26. 34-35

Zeno.

Gen. 27. 4

nists, when their shew is best, their intent is worst. But all this great  
hast to be great, was without good speed; and all his confidence in the  
flesh of mans arme is vaine: for he cannot hold that inheritance by  
bow, or sword, or battell, or horses, horse-men, or kins-men; whose  
tenure was not of the willer nor runner, but of the mercy of God.  
Much like to this was *Salomons* seducement miscarried with worldly  
wisdom, to confidence in carnall power. He concludeth matches with  
his *Egyptian* neighbors, *Moab*, *Ammon*, *Edom*, *Zidon*, and *Heth*; and  
yet his great sonne and heire for all his fathers cunning, lost tenne  
Tribes at once of his owne kingdome. What saith *Roboam* after the  
extinction of his father? what? My little finger shall bee greater then  
my fathers loines. O *Roboam* by mee Kings reigne, but the armes of  
the wicked shall be broken. Afterward when *Salomon* slept with his  
fathers, *Roboam* had a smarting feeling of Gods power in the prooffe  
of *Ahijah* his Prophesie. For as the Prophet caught hold on the new  
garment on *Ieroboams* backe or his owne, and rent it off in twelue  
peeeces; so *Roboams* new kingdome was rent from his Scepter, and  
none followed the house of *Dauid*, but the Tribe of *Judah* only. Had  
not he cause to cry out as he fled to *Ierusalem* for feare, *crucior bolum  
tantum mihi esse, ereptum tam subito e faucibus*; I am troubled out of  
measure, to see my meat in spite of my teeth to fall out of my mouth,  
and my selfe ynable to with-hold it: but iust art thou O God, and iust  
are thy iudgements. And thus it doth often prooue with them which  
make their reckoning without God as *Mauritius* did; the cast of  
their anchor is preuented, their treasures are but coales, and their nuts  
but shelles, both their pleasures and profits are cut short of their ac-  
counts. Therefore trust not in Princes, nor in any sonne of man, for  
there is no helpe in him. Thinke then (if it be thus) that those ma-  
lepert confederacies of surly *Esau* with Infidels, (both against faith  
and good manners) were as pricking thornes to *Isaac* and *Rebekah*.  
But *Isaac* after many tedious daies of his wearisome pilgrimage (his  
eies beeing dimme) expecteth his end, and to set his house in order  
before hee die, he disposeth himselfe to his last will and testament.  
He knowing also that *Esau* was numerous in children, and cunning  
in his plots; and that *Jacob* was both childlesse, and wifelesse, and  
plain: he doth fully purpose to bequeath the great predominancy to  
the elder brother. *Make me sanoury meat such as I loue, and bring it  
to mee that I mayeate, and that my soule may blesse thee before  
I die.*

By these thoughts of *Isaac* we may perceiue, that God seeth not

as man seeth (*ante pedes*) only, for man purposeth and God disposeth. All is Gods to dispose or transpose at his pleasure, as he translated the Egyptian riches to the Israelites hands, that they might handle them better. You know that when *Iacob* was to blesse his sonne *Iosephs* two sonnes, so that his right hand was vpon the yonger sonne, and his left hand on the elder: *incongrua videbatur illa manuum impositio Iosepho ignaro providentia Dei*, that imposition of hands which was ordered by Gods providence, looked like an iniurious fact to *Ioseph*, not being at that time acquainted with Gods purpose: *Ioseph* did thinke his aged father was in feebleness and error, and would haue changed his hands. Surely a good man was *Ioseph* and a Prophet, but not alwaies enlightened alike with the spirit of prophesie, nor for all things; therefore his father being better guided with a superior degree of light at that time, continueth his blessing, and createth *Ephraim* the son of his right hand: So that as then the primacy was given to the younger brother, contrary to the fathers desire (the Lord ruling the lots) thus must it now be, by the disposition of the same power. And now it is plaine, that *Esau* hath met with his match; hee is wily for himselfe, but God is of counsell with *Iacob*. Looke vpon the contriement; *Esau* is sent on hunting whiles *Iacob* taketh the prey (*coruum delusit hiantem*) and is instaured into the blessing.

Heere let *Esau* complaine that hee hath wearied himselfe in the waies, of wickednesse, drawing out the cords of vanitie, and weauing the Spiders web, and at length is become as the fishers, which labored all night and caught nothing. In a word, these words of my text lay in the reason of inducement to *Isaac* to doe that which he meant not to haue done. The Lord is such a considerate and powerfull agent in the businesse, that *Isaac* doth cheerefully bestow that good turne on *Iacob* which hee reserued for *Esau*. Why so? because hee did not smell of the ranknesse of the sheep-coate, but of the pleasures of the field.

The blessing doth consist of two respects, as a garden of pleasant fruit, and delicious smell. Heere are praiers for *Iacob* in prophesies, and promises of his sweete and wholesome fruites: And heere is the praise of *Iacob* for his delightful smell.

*Isaac* his motiue, whereby he was inuited to blesse *Iacob*, is plaine in these words: *Behold, the smell of my sonne is as the smell of a field, which the Lord hath blessed.*

Now after all this inference of *Ecce*, it may bee said to me as once it was to the Citizens of *Myndus*: *viri Myndi claudite portas, shut your*

*I. O. prima.*

*Gen. 48.17*  
*Inimicus.*

*Gen. 48.19*

*Providentia Dei est ordinatio aeternum mediorum ad finem.*

*Quid nisi vi-  
am dolor.*  
*Esay 59.5*  
*Luke 5.5*

*S. Bernard.*  
*Odor Christi sentitur antequam videatur, ut corpus aromaticum ante patres, et post filios emittat odores.*



gates least your City runne out at your mouth, and your little corporation vanish through your great heat. Indeed a great gate may be too wide for a little pingle; but albeit I cannot now cut my doore lesse, yet I may well enlarge this garden plot to make it greater, so may the proportion be more equall.

First then to fit and finish vp this portall, *Ecce* behold: The word is very specious in the originall *Ree*, and in the translation, *vide*, but commonly *Ecce*, as if the meaning were to call all the world to come and see, as *Philip* called *Nathanael* to Christ, come and see. The word is sometime of ostension, sometime of admiration, and sometime of both. Ostension is againe two fold, by their counterfeited shadow, or true exhibition. Of counterfeited shadow; as behold heere is Christ, and there is Christ, a counterfeited shadow: of true exhibition: as behold the Lamb of God, O true exhibition. Sometime *Ecce* is of admiration and stands at a gaze, and doth gaze at a wonder: behold a Virgin shal beare a sonne, *miraculum mirabiliter mirabile*; a virgins childe and God and man, both one, a light of all maruelles. A man so weak that he must die, a God so strong that he could conquer death: behold, there brake he the arrows of the bow, the shield, the sword, and the battell. *Selah*. Behold a wonder. In some places this Adverb *Ecce* is of admiration and demonstration both together, and diuersly of diuers strangers, either difficult, or new, or sudden.

Now may you stand vpon the top of *Ecce* as vpon a mount, and behold all the pleasures of this text, as the plaine of Iordan watered euery where. First the difficulty of this *Ecce* is note worthy that euer *Jacob* could rise to this blessing, Christ ascend to his glory, and the Prince of Wales attaine to his Principality.

Where was the *Ecce* of *Jacob* when his father *Isaac* was in offering for sacrifice, or whilest his brother *Esaus* Vow stood on foot to sacrifice his brothers blood to his fathers funeralles: *The daies will come shortly of mourning for my father* ~~Then~~ where was the *Ecce* of Christ, the glory and riches of his God-head, when as the Serpent in the wilderness, he was lift vp vpon the crosse, and one of the souldiers with a speare pierced his side?

Where was the *Ecce* of the Prince, when the Lion and the Lions Whelp were vowed to the massacre, *in conspiratione plusquā Catilinaria* in the gunpowder treason. Wee doe read of *Catiline* that firebrand of old, that to fasten his confederates in their mercilesse intent, he did mingle mans blood with wine; as *Pilate* mingled the blood of the Galileans with their owne sacrifice. This drinke thus prepared, hee carried

Ioh. 1. 46.

Mat. 24.

John 1.

Psal. 76. 3.

Genes. 22.

Gen. 27. 41.

Difficultate

partes periculi.

tatur ecclesia,

sed emuncuntur

hostes ut Gor-

gonas a Perso,

vel verius ut

Draco a Mi-

chael



carried vp and downe, to his partners, as the Priests of Rome doe now beare their host and consecrated wedges, hieere and thiere to their abettors. When he came to place and company fit to his purpose, he did in this drinke carowse and swallow vp his impious vow: In this draught all his associates must follow him, to make their sword drunke with the bloud of their Country, and wholly to subuert the present glory of Rome.

But this monstrous *Catilines* brood amongvs, was more monstrous in eating and drinking, (as they supposed) the blood of Christ, to ratifie their vows, concealing iniquity in their bosomes. Thus they did bind themselves in an holy league, like *Romane Saints* of these daies, to reioice together for the finall expiration of King and Prince, and the mounthfull desolation of Church & common wealth. So euery man may see, how our *Ecce* hath escaped fire and sword (by Gods mercie) for the honour and ioy of England. Iob. 31. 33.

But is it difficultie alone? no, it is noueltie also. There are nouelties past in the holy Testament, nouelties present in the new children of regeneration, and nouelties to come in the stole of glorie. The new Testament was a noueltie: the Lord had written the old law in tables of stone, but that the penne of the Writer should indite a law in the inward parts of mans heart, this was worth an *Ecce. Nouitas amana*, full of delicate and healthfull pleasure. Behold the daies come, that I will Ier. 31. 31.  
make a new couenant, &c. The wise man said in his time, there was nothing new under the sunne, yet euery regenerate man, yong or old, is a Eccles. 1. 10.  
new creature. Both these are true, because our new birth is not of earth, but of heaven, not of mortall seed, but of immortall, about the Sunne. All the adopted sonnes of God, are borne, not of the will of the flesh, nor of the will of man; but of the will of God, our new birth is about the Sunne. 1. Pet. 1. 23.

Thus is *Iacob* a new man, a new creature in Christ: O Christ Iesus; all my fresh springs shall be in thee, for thy steps droppe farnesse. Thus is Gal. 8.  
the Prince, a Prince of God, *Abner* his fathers candle lightened with Psal. 65. 11.  
fire from the *Akar*, whose sweet conditions, tempered with the oyle of Vt ignis fortis  
forti statu for-  
tius inflam-  
matur minu-  
latim.  
grace, beare witness, that he is not onely borne of an earthly king belowe, but borne againe of an heavenly King about; that the King above, and the king belowe, may both reioyce in their sonne: Behold the smell of my sonne, &c.

But *Ecce* againe, behold a suddaine ioy: sometimes wonderfull things breake out of their closets, as lightening out of the clouds, when there is not any expectation or hope attending; and sometimes when  
desire

Act 9.

Luc. 24. 4.  
Act 1. 10.

Act. 2.  
Nescit tarda  
molimina, gra-  
tia. S. S.

Beda.

Spes est sancto-  
rum baculus, de  
quo sustinen-  
tur, ne cadant,  
& sustentantur  
ne deficiant.  
Math. 24. 27.

Esay 8.

3. Reg. 3. 30.

desire more or lesse is waiting for their appearance. Of the first sort was the suddaine light which came downe from heauen, outward, before the face of *Saul* to astonish him; inward, into the heart of *Saul*, to conuert him; that of him it is rightly said, *Tam subito Cygnus qui modo consanus erat*: Who could perswade himselfe, that a crow in a trice could be turned into a swanne. Of the second sort, was that light of angels, and the spirit of God. There were some looking for Christ, and behold two men stood suddainely before them in shining vestures. There were some looking on Christ, and behold a light did shine suddainly from heauen. There were some gathered in daily expectation of the comforter (whom Christ promised to send) and suddainly there came a sound from heauen, as of a rushing and a mightie wind. What then, came those illustrious messages without hope, or no? Indced hope was much weakened, as one trauailing long is wearie; but it did but seem weake, they hoped still for that vigorous resurrection, they looked still for that glorious ascension, they longed still for the glad some comming of the holy Ghost. Yet all those maruellous, vertuous, famous workes were suddaine. As wee all looke for that hopefull appearing of the Iudge of quicke and dead (and how long soeuer his stay may be, with whom a thousand yeares are but as a day) hope maketh not to be ashamed, yet for all our serious vigilancie commanded, it shall be suddaine: *As the lightening which flieth from the East to the West, so shall the comming of the sonne of man be.*

O blessed *Iacob*, thy long promised blessing is come suddainely, in a day thou thoughtest not: our blessed Sauour annointed with the oyle of grace aboue his fellowes, was long and often foretold, yet is his comming exceeding suddaine: Therefore call his name, make haste, make speed, speed to the pray, and haste to the spoile. Our gracious Prince his honour hath itared long in the glowing cares of ten thousand, whose eies burned with zealous desire to behold it. And behold of a suddaine the smell of my sonne. This is the stemme of honour for which great Britaine did sacrifice their daily prayers, our bounteous Queene did breath out her iust desires, our renowned king did yeeld his sacred promise; and now of a suddaine is that ioyfull day come, the day of playing of Organes, of singing of birds, and sounding of Trumpets. Now is the day come, in which king *Iames* doth pay his vows, his vows to God, his right to the Prince, his honour to the Land, his fauour to the subiect, his word to the Queene, assuredly thy sonne *Salomon* shall raigne after me. O King liue for euer. *Vita hominis fabillum anime*, The life of man is but a small point, and hath slipperic

perie hold on earth. *Lex mortis firma non abrogatur, mutatur, dispensatur, &c.* Deaths doome is bound vp so fast that it cannot be loosed. It is set downe that euery man must die once: *Serius aut citius mortem properamus ad unam*: I am perswaded, that neither Queene, nor Prince, nor any Impe royall, that none truely noble or gentle, or true Christian, desireth to see thy last day. Yet is mans life but a span long, and now here is a pawne for the state, a nursetie for grace, the standard to religion, a beautie to the crowne, the peace, health, and wealth of the land; this is *Salomon* the Kingsonne. Behold, the smell of my sonne is as the smell of a field, which the Lord hath blessed.

*Seruius regi precibus, qui seruit Deo legibus.*

Thus much for *Ecce*, the head of the Text, and head of the Springs: Behold.

Now to the Smell, the first riuer of the head. Here might I shew you many delightfome turnings to many wholesome walks in this word. There is odor *merus & metaphoricus*. Againe, odor *metaphoricus est Christi aut Christianorum*. But I must necessarily passe by these paths, till I find other oportunitie, and more leisure. The common partition of Odour is into good and euill; but what haue wee to doe with euill? *Quid argys cum sacrificijs, quid canibus cum sanctis*: There is no communion betwixt God and Belial: without shalbe dogges and idolaters, all their smell is of the sulphure of Sodom. *Et si doctores illi scientissimi & doctores aulici porcos obscane defadatos ne uno digitorum ostendant aut uerbulo corripiant, quid ego miser homuncio aut Balaami asinus*. I know that bookes and sermons, which are admonitions of other mens faults, as the blacke bill, are exceeding necessarie in these times of darkenesse; but they are all out of my way. All our labour here should bee spent in searching out the good Odours of *Jacob*, *Christ*, and the Prince: and thrice happy both they, which haue *Christ* the fauour of life betwixt them. All their sweet smell is of the fauour of his oynments. O blessed *Sanior*, these are the virgins which delight in thy fauour: Thy name is as an oyntment powred out, therefore the virgins loue thee. But it is high time to distinguish of good Odours. There is a good odour of pietie, a sweet sacrifice, a good odour of good report: so *Saint Paul* his name had a good smell, a good odour of the Gospel: so is it a garland all of sweet flowers, a good odour of zealous prayer: so is it as the perfume of the Censor.

*Apoc. 11.*

*Cant. 2.3.*

*Cant. 1.2.*

*Phil. 4.18.*

*2. Cor. 2. 15.*

*2. Cor. 2. 14.*

*Apoc. 8.4.*

Shall I tell you more, what a fauour is there where all these meet in one soule, as the incense of one altar; pure religion, sweet conuersation, true faith, and holy loue, they are altogether as the offering of



Gene. 8

Noahs Altar. And Noah built an Altar to the Lord, and took of every cleane beast and of every cleane bird, and offered burnt offerings to the Lord. How then? what was the issue? Reade further: and the Lord smelled a savour of rest. Such is the smell of all faithfull hearts as the smell of Noahs Altar to the Lord: Iacobs heart is as Noahs Altar. Behold the smell of my sonne. But I haue more in my way of my poore readings, in which I find good odours of many distributions. There is one smell of the flower of the Vine, another of the Oliue, of the Rose, of the Lilly, of the Violet, and of the Corne-eare: and all sweet.

S. Gregorie.

The Vine is Faith, the Oliue is Victory, the Rose is Charity, the Lilly is Chastity, the Violet is Humility, the Corne-eare is many cornes, good workes in their ripenesse all in one odour. Such Vines, and Oliues, and Roses, and Lillies, and Violets, and Corne-eares were the *Philippians*, an odour that smelleth sweet, a sacrifice acceptable and pleasant to God. Such was *Israel* whilst the dew was vpon him, hee shall grow as the Lilly, and fasten his roots as the trees of *Lebanon*: his beauty shall be as the Oliue tree, and his smell as *Lebanon*.

Phil. 4. 18

Ose. 14. 6. 7

Fides purifi-  
cans cor, est  
vna, integra,  
vera, viua.  
Ioh. 12. 3

Iacob had the Vine, true faith in his heart, his father *Abrahams* faith: not an *agnus Dei* about his necke, or hanging in a tablet at his brest, as some abuse *Saint Iohns* Gospell, but a sound faith growing within and without his heart, all his affections as the branches of a vine, for his Saviour all the vine as a bower to rest in, and all the bower as the house filled with sweet savour: what a smell is the smell of this vine.

Colos. 1. 13

Iacob had the Oliue victory in his faith, against all *Principalities*, and powers of darknesse: hee was short of *Christ* in respect of circumstance of time, but he had the substance which cheered his heart at all times, with thoughts of his Captaine the *Siloe*, the Conqueror, the Lion, whose paw should be in the necke of his enemies. By this power Iacob wanne the victory of the world, so sweete is the smell of this Oile.

Gen. 49

Ezek. 47

Genes. 32

Iacob had the Rose-love in his faith, whose leaues did not fade, inuincible love as appeareth by his wrestling. Let me be gone (saith the Angel) for the morning appeareth. What? let thee goe, my life and my glory; I will not let thee goe vnlesse thou bleesse mee. Lord let me loue the smell of this Rose.

Eccles. 50. 8

Iacob had a Lilly chastity, in his faith a faire Lilly, within the borders of his paradise, as the Lillies by the springs of waters; white as the light, and faire without spot. His brother hastened to his Canani-  
tish

tish women, and sent an ill sent into the soules of his parents; yet *Iacob* kept his vessell in holinesse. O honour, let me counsell you all to keep the smell of this Lilly.

1 Thess. 4. 4

*Iacob* had the Violet, humble deuotion, in his faith the Violet groweth low by the ground, so doth humble deuotion to daily praier, as *Abraham* fell vpon his face, and *Hannah* was humbled before the Lord. Shall I stay you a while, to heare *Iacobs* daily praier. All yee which liue in plenty or scarcety, remember *Iacobs* Vow. We are all in our iourney as *Iacob* was, and desirous as hee to come to our fathers house, our father wick is in heauen. *Iacob* vowed a Vow, saying, If God will be with me, and will keepe me in my journey which I go, and will giue mee bread to eat and cloathes to put on, so that I come againe to my fathers house in safetie, then shall the Lord be my God. Here was sweet contentment in a lowly estate; humble consenation was *Iacobs* staffe, which did flourish all with Violets, as *Aarons* Rod did bud with flowers and almonds; with this staffe came I ouer Iordane. Surely there is an wholesome breath in the smell of this Violet.

Bartholomew

Gen. 17. 3

1 Sam. 1. 15

Gen. 28. 20

*Iacob* had the corne care the fruites of faith, those praise-worthy fruites of the spirit, Loue, Ioy, Peace, Long Suffering, Meeknesse, Temperance, Goodnesse, all specious vpon one faith; as those seuen eares of corne ranke and goodly all vpon one stalke. Shall I make bold to inuite you all to taste this corne, for the smell of this corne care.

Nomb. 17. 8

Gen. 31. 10

Gal. 5

Gen. 41. 5

Now Prince of Wales, where is thy smell? Hast thou neither Vine, Oliue, Rose, Lilly, Violet, nor Corne-care? Surely then thou art a poore Prince, and they are poore whom God hateth: Behold here, the smell of the fauour of God to the Prince. The Prince hath them all as *Iacob* had them, he is all Suckoth, Suckoth as the Tabernacles of God, his eies, eares, lippes, heart, all Suckoth; Tents of godlinesse, pitched in Rephidim the mansion of the medicines of Gods blessings. The Philosophers describe an house of desier: *non quidem, opulentum et ambitiosum*, stuffed with the pelfe of the world, and faced with proud ambition: No, *sed qui nihil restit in se supellestilis*, with workes not anything of necessarie vse, *sed solum*. Behold, here is that house as that happy little world all furnished with necessaries. And here is one thing more then all those necessaries and more worth, that one thing which is necessary and cannot be taken from him. For whom God loneth hee loneth to the end. This the smell of my sonne.

Luke 10. 42

John 13. 1

The Prince hath the Vine, the Gospell in his faith: it is the fountaine in which he doth daily refresh his soule; it is the labour through

which he doth daily wash himselfe. This is his Bason and Ewre of honour, the Gospel is the Ewre, his heart the Bason.

Eph. 5. 26.

Cant. 4. 15.

Cant. 4. 2.

This is a Princely Bath, the Kings Bath all perfumed with health, all with sauing health. Let young and old, and all wash themselves in this Bath. Knights of the Bath, all the which are souldiers in this militant life, vnder the banner of Iesus Christ. Christ is the Prince, who gaue himselfe, that he might sanctifie you and cleanse you, by the washing of water, through the word. The Prince is knight of the order of the comely order of King *Salomon*, washed in the springs of *Lebanon*, perfumed with *Spikenard*, *Saffron*, *Calamus*, *Cynamon*, and all sweet spices. Knights of the Bath, come forth like a flocke of sheep, in good order, which goe vp from the washing: come forth, as the daughters of *Sion*, and behold King *Salomon* with the crowne, in the day of the gladnesse of his heart. Knights of the Bath, come forth, and behold your Prince, let him be your looking glasse, as the riuers of waters are to the faire doves washed with milke. The Prince is bathed and washed in *Iordan* seuen times, the leprosie and luxurie which doth commonly cleaue to the youth of our age, euen to the sides of their house, is washed away.

*Suetonius*.

Psal. 23.

It is written of *Otho*, one of the Emperours, that he repaired often to his glasse to see his face, that he might keepe it cleane. The Prince (as report telleth vs) goeth often to his glasse; the streames of the waters of life, the still streames where *Dauid* walked. Indeed *Dauid* calleth them waters of comforts, right worthy of that title, where he perceived himselfe saued, by the washing of the new birth, in the blood of the vine.

Tit. 3. 5.

*Nobilis et morum plus ornatus quam genitorum*

Thus is the Prince washed, his heart clenfed, his affections purified, his delights sanctified, all like clusters of the vine: who would not smel at the smell of this vine?

The Prince hath the Olive victorie in his faith, victorious holinesse. It was told vs long, our eyes were blessed with the sight of our most prudent King, that he hath the print of a Lyon vpon him: I doe beleue it, though I did neuer see it, that the Lyon of the tribe of *Judah* is printed vpon him; he hath put on Christ. And loe, here is a lyon againe, the print of a lyon, the sonne of his father; the print of a lyon, the image of Christ, which the most gracious Saints doe reioyce to be. But where is the Lyons victorie? where but in the conquest of the Lyon of *Judah*? *Thanks be vnto God, who hath given vs victorie in Iesus Christ our Lord*: matter against the sinnes of the world, suggestions of Satan, buffers of the flesh, blasphemy, intemperancie, scorne, ire,



ire, reuenge, all comon serpents brood, yet all killed in shell; all comon, as wormes in the fruit, yet all cast away in the budde; the serpents are quelled, the sweet bud remaineth: who will not trie the smel of this Oliue?

The Prince hath the Rose loue in his faith, a blessed rose, a faire complexion, the complexion of the fairest, the beuty of the Church, the colours of Christ, the white rose and the red: *My beloved is white and redde, the chiefeft of ten thousand.* There are diuers kinds of loue, as the loue of nature, so loue birds one another; loue of consanguinitie, so loue kinsmen; loue of reason, so loue heathens; loue of grace, so loue Christians, which both loue God, and one another. The Princes rose is Christian loue, the cheerefull loue of Christ.

It is said, that loue maketh a man strong, rich, and wise, and here it is prooued; for the Prince his loue hath done marucilous things for him, whereof we reioyce. His loue is so strong, that with no strength of the old Sathanas, he can be pulled from the truth: *Omnia vincit amor.* His light so light, it cannot bee turned into darkenesse. His loue so rich, set with the pearles of Gods fauours, and beset with the hearts of the thousands of Israel, that he himselte is as the chiefeft of the Co-<sup>1. Cor. 1.</sup> rinthians, who in all things were made rich, and they all reioyce to thinke on all places whereon the soles of his feet doe tread. His loue so wise, that he needeth not any man to teach him, his annoynting teacheth him all things.

It is written of *Alexander*, that hee had a pretious stone, which so long as he kept it, did preserue him from poyson. I passe the credit of that storie, and am well pleased to behold the Princes rose, which the rose of roses hath giuen him for a preseruatiue against poyson. No in-châted tokens of Egyptian womē can deceiue him, no mincing, equiuacating pursenets of those Priests can catch him. *Schanobita* were of old Sophisticall old women, which to seeme faire, painted all their spots, and filled vp the wrinckles with smooth oyle. And now are the *Schanobita* aliue againe, Iesuits in their fashion, to put all out of good fashion, Romish, Spanish, French, Flemish, English *Schanobita*, yet here they loose their lanthornes. *Panones sunt*, some say they are Peacocks, because they haue colours of an angel, the pace of a theefe, and the voyce of a deuill.

These birds haue sit so long in such ease on their nests, in the darke places of the kingdome, that they haue hatched here many birds of their owne feather. What are they? Gentlemen, and Ladies, and their followers, Peacocks birds, begot with child with many children,

Ose 1.2.

Prou.5.3.  
Verf.4.

Lam.4.3.

Amos 3.

Heb.5.2,3.

Thus said a  
Camelconla-  
dy of Campi-  
on.

Prou.26.2, 5

Luk.22.31.

finnes, and errors, treacheries of that Peacocke of Rome. Thus are  
there among vs many wifes and children of fornication. O say these  
of their dammes, who cannot be taken, their lippes droppe hony  
combes. O say we, who dare bee taken, their end is bitter as worme-  
wood, and sharpe as a two edged sword. These are *Lamia*, witches,  
which kill those which sucke their milke, *Lamia* translated dragons;  
*the dragons drawe out their breasts*: many in *Campions* time here in  
England, did flie to him, as birds to the fowler, and are taken: *Can a  
bird be taken in the snare if there be no fowler?* Let mee speake to all  
our skilfull women, which haue turned after *Baal*, and made *Baalbe-  
rith* their God. I would aske this question, what are your Priests? and  
say you, you Clergiemen in England are *vultures and cormorants*,  
but our holy Priests are harmelesse gnats. It is true deare Ladies, for  
our part, that in some things we sin all, as yours do, and we arrogate no  
super-arrogant perfections as yours doe: when we haue done all, wee  
are vnprofitable seruants, wee are all compassed with our infirmities,  
as the Priests were of old, which were better then your priests: and for  
the finnes sake, we are bound to offer for sins, as well for our own part,  
as for the people. As for your priests, wee grant that it is as true also,  
they are your gnats, which humme about your eares, with lullabies of  
Securitie to your consciences. They are gnats indeed, and so, if they be  
not bruized as they fall, or caught flying, they sing till they sting; and  
then as the Wasps, when they haue thrust in their pikes, they flie a-  
way, whē your rest is gone and your peace diseased. Heare one of those  
Ostriges sound in your eares, *O tongue of an Angel*. You may call  
him *Barachel*, all blessing, and bowing the knee to God. His name  
may be *Barionah*, the sonne of a Doue, all spirit of meekenesse, *Servus  
seruorum*, he will lie like a strawe at your foote till the blast come. *Vt  
vipera curuando, sic iste humiliando ingreditur*: As a viper enters his  
crannie by bowing, so these enter your hearts by crowching. But  
though he speake fauourably, beleue him not, for there are seuen ab-  
ominations in his heart. His name is *minorum minimus*, The least of  
the Apostles: O gentle heart: the *minorite* is *minimus* indeed, *ut mus  
in parauio*, or as the mouse in the garner, which minisheth the finest  
flower, and leaueth the brans for them which maintaine them. They  
loue to liue like mice and rattes in many mens houses, alwaies to their  
hurt, where they fare best. These are Satans sisters, and *Peter*, Satan  
hath desired to sift thee; and at length, this sonne of a Doue doth be-  
come an Harpie in the Church, *Bar-Ionah* is changed into *Barnabas*, a  
thiefe and a murderer. Their brotherhood doth compass our gallant  
heads,

heads like a crowne of rose-buds; but in the end it prooueth a crowne of thornes. Thus might ye all haue reported, man, wife, and child, one to another, of their brotherhood, *if their spirit had sped as Westminster: Ahohi my brother is my thistle and my thorne.* These are your ghostly fathers, these *Cymery*, they neuer see the sunne, they will not depart from vs, for we desire not the knowledge of thy waies. These make all their Proselytes *Cimerios*, they neuer see the sunne, they cannot, Iob. 21. 14. they are carried hudwinked: a lamentable estate of ignorāce, they shall neuer depart out of darkenes. Yet these *Cymery*, as we reade of others, haue as they thinke, images of the sunne, and pictures which are their gods, of aduantage, by tradition, vpon trust, onely beleeue as the Church beleeueth. If these holy Catholikes thus deuoted to images, doe by mischance loose their gods, alacke good people, it fareth with them impatiently, as it was with *Laban*. He searched *Iacob's* tent, and *Leahs*, and that of the two handmaids, and last of all *Rachels*. Wretched poore *Laban*, his daughter had a womans excuse ready to disappoint him, that neither could hee finde his gods, nor his gods finde him. Surely his gods were dead, or in *Endimeons* sleepe, or at the least in a slumber with *Epimenides*, that they could not hearken to their orator, no more then *Baal* to his priests. Yet for all these infirmities of their gods, these holy fathers proclaime openly to their children, *omnia bene*, all their parishioners are in good health, and they say priuately to themselves, *Aha, I haue warmed my selfe*: loe these are our Ladies precious gods.

If I had shad in their tongue, I could call them Pedlers in French, *dicunt album & intendunt nigrum*; they haue an heart and an heart, like those Partridges of Paphlagonia, neither one haunt, nor one way, for their haunt is diuided. There is a question anciently descended, and easily answered; Why there are so many sheepe, and so few wolues, since men and wolues doe eate sheepe. Indeed the loue of man to mans profit, is a singular preseruatiue to sheepe. But now the question is crosse, why the wolues increase, and the sheepe decrease? *Iamdud in-oluit querela de millibus ouium, & unitatibus hominum, sed nostra infertur de unitatibus ouium, inter mille hominum.* Their complaint in the common wealth, is of the pluralities of sheepe, and the nullities of men; but our moane which is made in the Puritane countie of North-hampton (as it hath beene nicknamed) is for our decaying flockes of sheepe, and our multiplied heards of wolues. Shall I reade the cause? *Felix qui potuit*, I haue no such skill; yet would I guesse at two causes. The one is, of the aduersarie against man; the other, of man against himselfe.



1. Pet. 5. 8.

Psal. 95. 7

Esay 26. 10

Rom. 3

Metbodius confessionis.

himselfe. Sathan our aduersarie hath more care, paines, watches, deuices, for the breeding and nourishing of Wolues, then ours is for the prosperity of the people of Gods pasture, and sheep of his hands. And more then so, our conuentic either so seeme not to see, or to see on-ly when we list, or to see some thing and do nothing, is to shake hands with Sathan, in *connubio malorum*, that their combinations are daily stronger, and are christian connexions more weake? Giue the holy Prophet leaue to speake in this case. Let mercy bee shewed to the wicked, yet hee will not learne righteousness, no more then the Hogge man-ners, with a chaine of Pearles about his necke. I would willingly speake here, what the Apostle hath spoken, both of *Authores et fau-tores*, how they are both guiltie. Or if any angry Pope-ling should cauill, I would wipe of his blow with their owne verdict, which wit-nesseth how many waies one man may bee faulty in an other mans fault.

*Consulo, precipio, consentio, pronoco, laudo,*

*Non retego culpam, non punio, non reprehendo:*

*Participo, defendo: meum in caput ista redundant.*

Pr ingulenti ho-  
mines surgunt  
de nocte latro-  
nes.

Ioh. 5. 35

Grata fide vo-  
lantes.

Esay 9. 16

Iud. 15. 5

Iohn 4. 35

All excuses of ancient acquaintance are but idle pretences in this bu-  
sinesse, *miseratio effeminata*: and I thinke it hath beene called foolish  
loue, to nourish a Serpent in the bosome, or to suffer Wolues to breed  
in the Wood to wast Sheepe. Our predecessour could say: *odimus*  
*accipitrē qui semper vinit in armis*, who can once loue the Kite, which  
euer liues in spite? I pray you what are the liues of the Remish wolues?  
but fier and sword, warre and blood-shed. Fare and softly, *Iesu ita*  
*facis Romana*: Surely, you English Clergy play the lauelles with vs,  
*per hoc Ly*. For those holy Votarists are goodly torches sent hither to  
enlighten our darke thoughts as *Iohn Baptist*, who was a burning and  
a shining candle. Indeede good patients you answered well for your  
Physitions, *propter hoc Ly*. But there is great oddes in these lights:  
*Iohn Baptist* was to the Church as the candle in the womans hand, to  
helpe her to finde her lost groat: and the Iesuites are as the fier which  
came out of the bramble, to consume the Cedars of Lebanon. Yea  
those *mount-backes of Rome*, put out many cies, and giue sight to  
none, *ignes fatui*, they walke wilde in the darke, blind-fold their fol-  
lowers, misleadethem out of the true way, and are too often as wild-  
fier, but touch and take. We reade of Foxes tied by the taitles with fier-  
brands, and sent into the corne fields to destroy them. It might haue  
bin said of England, look on the regions how all the field is white vnto  
haruest.

haruest. But out of question, our field is not so pleasant as it was, for the Foxes fier which hath wasted much corne. They are but tied by the tailes, and so they runne into Ladies chambers; it were good that they were tied by the neckes, and laid to sleepe in the middelt of their owne fier-brands.

But shall I turne my thoughts from these witch-blasts, to the Rose of England, all sweet loue to his Sauour, ~~all~~ and all inuolable loue to his sauing word. No flatterer hath seduced him, no craft hath snared him, no canker-worme hath wasted him. Who should not loue the smell of this Rose?

The Prince hath a Lillie chastitie, in his faith a faire Lillie, growing on a golden pillar, the pillar of honour, the honour of the Temple, the Temple of God: him that ouercommeth I will make a pillar in the Temple of my God. Looke all on this Onichinus, this peerelesse Pearle, alwaies clasped in white belts, faire siluer girdles; the chastity of his minde, body, gesture, conuersation, with the aspect of his eies, and the grace of his lippes. This is he which loueth purenesse of heart, Prou 22.11 and for the grace of his lippes the King shall be his friend. Wee reade of the Lilly that which we know, that it beareth *aureum semen* within the flowers: the golden seede is sanctitie, *the seede fell in good ground* Luke 8. and hath brought forth an hundred folde. Many others haue sown Ose 7. the wind and reaped the whirle-wind, but hee hath sown to himselfe Ose 10.12 in righteousness, and reaped after the measure of mercy.

Let every true heart here, call his soule to praier. The Lord grant when that time may happely come, that his spouse shall bee chosen among the honourable women, that then the Kings daughter may be brought to him, with ioy and with gladnesse enter into the Kings palace. So shall wee then reioice, and againe I say reioice in the smell of this Lillie.

The Prince hath the Violet humility, in his faith an elect valley all of beau i ull prospect; so high a Prince, so lowly in his seruice to think so highly of God, and so truly of himselfe: *Aqua descendunt ad ualles*, God giueth grace to the humble, to bee frequent at praiers, sermons, holy quiers; as if his cheefe desire were as *Dauids* was, to dwell in the courts of the Lord; to bee a friend to the Church, and a stay to the Altar, as good *Iosiah* was. *Quanto magis arbor abundat fructibus* 4 Reg. 13 *tanto magis inclinatur*: more any tree doth abound with fruite, more doth it bend it selfe to their commodity who are vnder it. Thus doth he increase in fauour with God and man: *Charilaus* the peoples ioy, all his garments smell of the Sanctuary; his fathers ioy, as *Iacob* was to

*Isaac.* Who doth not ioy in the smell of this Violet.

The Prince hath the Corne-care, holy workes in his faith, as if hee had digested that counsell of the wise-man. *All that thine hand shall finde to doe, doe it with all thy power, for there is neither worke, nor in- uention, nor knowledge, nor wisdom in the graue. Qui vult sine fine remunerari, debet sine fine bonum operari,* hee which would haue end- lesse reward, must haue endlesse perseuerance: for so is the will of God, that by well doing you put to silence the ignorance of the foolish men; as *Iob* did, who continued an eye to the blind, and a foot to the lame. If any enemy thinke heere, hee can smell *oleum peccatoris*. I professe to hate it *splendidum, ubricum, dulce, damnosum*: as yce for slipping, and the cup of a whore for poisoning. And I dare bee bold to giue in an instance for mine owne defence, that of al others we poor despised Ministers haue cause to blesse the daies of the Prince. Why so? for Christ his Mandrakes haue sweetned his; and his Mandrakes haue sweetned ours. O heavenly Mandrakes, graces of the spirit, which dispose to the conception of good workes. The Church is *Abi- gail*, her fathers ioy, and Christ hath lodged with her; the Prince is a sonne and heire in the Church, and Christ hath lodged with him by spiration of his holy word; by inspiration of his holy Spirit; that the Prince may say, as the Church hath said: *My bamels were mooned towards him.* Heere is our true cause of ioy without sophisticall op- pilations. Therefore seeing his inclination to good workes by those spices of our Saviour, which haue spiced him; wee all consent in that content of the Canticle of Christ: *Thy Mandrakes haue giuen a smell, and in our gates are all sweet things.* The Princes words are often as the words of the seuenth day; words of grace, apples of gold in pi- ctures of silver; his works are as the works of the seuenth yere, works of grace; a goodly tree, full of fruites. You may know the tree by the fruites, and praise the fruites for the smell. This smell is as *Smirna*, all sweet myrrhe; and wee all are refreshed with the smell of this Corne- care.

Now then let vs compare *Iacob* and *Iacob*, Hebrew and English; *uete- rinos fratres*, two twins both in one womb of the Church, both as *Ca- stor* and *Pollux*, the badge of our Ship. *Castor* is descended, and as the Sun gone vnder a cloud: he was gathered to his people, and is gone to sleep with his fathers. What then? albeit he sleep he is aliue, & shall rise againe as the Sun in his faire horizon. God is the God of the liuing, the God of *Abraham, Isaac, & Iacob*: But I say *Castor* is layd down in peace and *Pollux* is vpon our Ship in daily aduentures for the golden fleece.

When

Eccl. 9. 8. 10

S. Augustine.

1 Pet. 3. 15

Iob. 29

Cant. 5. 4

Cant. 7. 13

Prou. 25. 11

Leu. 25

Apoc. 2

Act 28. 11.

Gen. 49. 33

Exod. 3. 6



When I was of younger yeares, I did reade of the famous Acts of *Cassander* and *Pollux*, in that egregious voyage for the Golden Fleece. But what idle dreames were those, with all their resolutions, to the high resolutions of religious hearts, for the golden fleece, the fleece of the Lambe, the Lambe of God, the inualluable righteousness of the Lambe of God is the golden fleece. *Jacob* and *Jacob* are both naked as *Adam*, before the Lord, without this fleece. Consider the amplitude of the honour and efficacie of this fleece, wherewith all our sins are couered. Many, many thousands haue yeelded vp their blood, for this fleece: *hoc expeditionum Christianarum pratum & premium*: This hath beene the faire payment for many Christian aduentures.

The holy lambe alloweth vs his flesh to feed vs, his fleece to cover vs. Therefore when we haue food and raiment, let vs be therewith content. Such was *Jacobs* contentment in his new coate, when he got the blessing in his elder brothers coate. Christ is our elder brother, our first borne, a sonne to *Jacob*, yet elder then *Jacobs* grandfather: before *Abraham* was I am. A lambe without spot was this Lambe, yet that he might lend his spotlesse coate to spotted *Jacob*, hee was slaine from the beginning of the world. Behold then a world of wonders in these two, *Jacob* the elder and the younger, notwithstanding sundry generations betwixt them, doe both part stakes in Christ; either of them haue all their riches of Christ, yet neither of them haue all which is of Christ: either of them haue all Christ, for Christ is not diuided; neither of them haue all that which is Christs, for Christ is not comprehended. Christ is the Owner of all in the shippe, and of the shippe and all, and they both are but partie borrowers of all their parts. So that *Jacob* aboue with Christ in glorie, and *Jacob* below with Christ in grace, may both sing with that sweet singer of Israel, *The Lord is my portion in the land of the living*.

But now let vs see the distance of perfection betwixt Christ & these two brothers: *Jacob* hath the vine, and Christ is the vine; *Jacob* possesseth all those pleasant riches in Christ, and Christ possesseth them all himselfe.

Christ is the vine, the true vine, which runnes all mercie and life to *Jacob*, and all wither and perish which doe not abide in this vine.

Christ is the Oliue, the true Oliue stocke, what branch soeuer abideth not in him, hath no life in it; for the branches beare not the roote, but the roote the branches: all fade and fall away which are not grafted into this Oliue.

1. Cor. 13.

Christ is the rose, of all flowers the rose is cheefest; and of all vertues loue; the cheefest of those three is loue: God is loue, and he that dwelleth in him dwelleth in loue: out of this habitation there is no health nor safetie.

Cant. 2.  
Jhdor.

Christ is the Lillie, the most delightfull Lillie; for he which is the Rose is the Lillie: *I am the Rose and the Lillie of the field: Multiplicis medicina*, to open dangerous passages, to soften hardnesse of heart, to heale wounds, and repell venemous infections. O consider this Lillie of the field, for our cheefest comforts are in this Lillie.

Matth 6.

Matth. 11.

Christ is the Violet, the sweetest Violet, which groweth lowe by the ground: *Learne of me, for I my selfe am meeke and lowely*. This violet was removed from heauen to the earth, to raise vs from the earth to heauen. Some Philosophers hold opinion, that the dew which falleth from the highest part of that Region of the aire, worketh deepest vpon the earth; for being more oylie and rich matter, it doth more fatten the ground, and with gentle kisses entice forth the fruits thereof. Howsoeuer this be of that dew, it is most sure of the fattest dewe Iesus Christ. This is the dew of the morning, which commeth from the highest, and falleth lowest, even into the center, into the heart of Jacob. The dew of heauen is the cause of the fatnesse of the earth, else hath the earth no farnesse: ~~id est~~ the diuinitie of Christ is the fatnesse of our humanitie. *The Lord giue thee of the dew of heauen, and the fatnesse of the earth*. Here, here, is mans blessed abundance. This is Manna, sweet Manna, the bread of Angels, all about the Church, as the dew lay round about the host; sweet dew, sweet as the violet, and the sinell of life was in it. Christ his humilitie is our glorie, and his lowest steppe to death, was our high staire to life. Yea, in his humilitie we are exalted, as with his stripes we are healed. *Behold the smell of this violet*.

Exod. 16.

Esa. 53.

1. Cor. 15.

Ioh. 10. 18.

Jer. lin. Ru.  
perim.

Rabanus.

But last of all, Christ is the corne eare, the right wheat corne which dieth and liueth againe: of it selfe it dieth and liueth againe. *I haue power to lay downe my life, and to take it vp againe, and all other liue by this*. The spirit of grace and the holy Scriptures are the flower of this wheat. The disciples of Christ gathered eares of corne on the sabbath day, and we here in England euery Sabbath day, trauaile through the corne field: *Spica Scripturarum Spiritum viuificantem habent*: Sentences of Scripture haue the spirit of life in them. Is any man hungrie and can forbear gathering? *Ambulant per Sata cum Domino qui in Scripturarum meditatione delectantur*, &c. They keepe the Lord company in his corne field, which walke on in holy meditations of the

the Scriptures. Iesus went on the Sabbath day through the corne, and  
 his Disciples were hungrie, and began to plucke the eares of corne, and  
 rubbe them in their hands, and to cate; common walkers sometimes  
 plucke and rubbe, but cate not. These feele no necessitie of eating,  
 else would they cate for hunger, as the Disciples did. If we be Christi-  
 ans, we are farre short of our selves, to care onely for necessaries to the  
 body, as the Ant or Mouse make their provision, not caring if the  
 soule pine and perish for want of Sabbath daies corne. What shall we  
 say then to the contentious oppositions of proud spirits, against the  
 necessitie of such sustenance? The Papists themselves, some of them  
 will say, that the word of God, either read or preached, doth cleanse the  
 vncleane, enlighten the blind, heale the broken, and raise the dead.  
 Yea sometimes ouercome with the power of the word of God, they  
 will confesse a matter of truth, *Verbum Dei maioris efficacia quam* Rodolph.  
*medicina vel reliquia sanctorum*: The word of God is the sick mans Francis.  
 salue, more effectuall then all the drugges of Traditions. Wherefore  
 thinke you, did the Prophet *Esaie* deliuer from God that Sermon of  
 the excellent abilitie of the word of God, That as raine and snowe ma-  
 keth the earth to bring forth the budde, that it may giue seed to the  
 Sower, and bread to him that eateth: thus the word of God should  
 hearten and releue the needie. Wherefore did the Apostle so much  
 1. Cor. 9. 16.  
 preferre spirituall riches before carnall, and pronounce a woe against  
 himselfe, if he did not preach the Gospel, to minister the bread of life  
 to the Church. The Lord had commanded him to this seruice, and  
 therefore he knew he should be beaten with many stripes, if hee did  
 Luc. 12. 47.  
 the worke of the Lord negligently. *Ad hoc Apostolus tenetur & quod*  
*debit fecit etiamsi non potuit quantum debuit*: The Apostle being  
 bound by Gods precept to his office, hee ought to doe as much as hee  
 could, albeit he could not as much as hee ought. A learned man cal-  
 leth this dispensation, *Necessitas debiti & iustitia*. It is indeed of iu- Caietane.  
 stice and durie to distribute the childrens bread to whom it is appoin-  
 ted. And this is the cause why it is called *Necessitie of obligation, &*  
*releefe*: of obligation, in respect of Gods commandements: of re-  
 leefe, in lew of the peoples want. Thus to this purpose was it said,  
 That the minister may euer find causes too many, to cause him to  
 worke *propter populi indigentiam*, where is more neede to bestow more  
 seed. This is the corne which we all neede, for a remedie against ig- Gregoria.  
 norance, or errour, or sinne, or any vnbeleefe: therefore come all and  
 taste, and smell how sweet the Lord is, what varieties of recreations are  
 in the smell of this corne care.



Prou.9.

*Odor Christi  
est Spiritus  
semper eternus  
recreativus.*

John 7.46.

Cant.1.

Since then it is evident, that there are such store of gentle contentments in our blessed Saviour, that he is all in all, the vine, olive, rose, lillie, violet, and corne care, I would begge an Office to bidde a feast. Let me this once take vpon me, to iouite guests for wisdom. Whosoever is simple, let him come hither, yea whosoever is wise, let him come hither. The King, Queene, Prince, and all the royall Progenie, the Nobles, Counsellors, Iudges, Rulers, Teachers, and all come taste, and feele, and smell the kindnesse of the Lord. He is all word of eternall life: here is our feeding, he is all mercie, and forgiuenesse of sinnes: here is our healing, he is all fulnesse of grace, here is our smelling. He is sweet in speaking, sweet in smelling: sweet in speaking, neuer man spake like this man: sweet in smelling, all merits and fauours of sustentation, preservation, and of saluation. O blessed Saviour, in the sauour of thy oymments we will runne after thee, that we may be as the King, and the Kings sonne, sweet in thy sweetnesse. Thus we praise and blesse the smell of the Kings sonne, and passe here the first riuer of Paradise, all of the sweet smell of mercie. Mercies of God to the King, in his gift of this sonne: mercies of God to this sonne, in the gifts of his graces: and mercies of God to vs all, in both these gifts; of the King, and the Kings sonne:  
*Behold the smell of  
my sonne.*

THE



## THE SECOND SERMON.

GEN. 27.27. Behold, the smell of my sonne is as the smell  
of a field, which the Lord hath blessed.



I Am returned to remediate our ioies in the manifold  
causes of our many ioies. The sonne to whom I am  
next now in my text, doth display many ioies; all  
causes of ioy to vs, all, if we all as birds of the day, be  
in loue with this sonne.

Now to the second riuer all of truth. *My Sonne.*  
Heere I might deale forth vnto you many multiplici-  
ties of the sonnes of nature, grace, and glory, but heere *Laconismus* is  
best welcome. There is a sonne of nature, and a sonne of grace, which  
both haue interest in this riuer of the truth of God: One as the owner  
and Lord Pooramont, the other as tenant and inholder. The sonne of  
God by nature, is Iesus Christ the truth it selfe, and God of truth, the  
sonne of diuine generation, the onely begotten sonne of God, begot-  
ten before all worlds. There is a sonne of grace, the sonne of regener-  
ation, borne againe of the spirit of God, borne vnto glory in the ce-  
lestiall Ierusalem among the company of innumerable Angels. Such  
a sonne is *Iacob*, a pleasant sonne by the holy participation of the  
communicable graces of the naturall sonne of God. Heere may wee  
take a ioyfull view of our release from the post-fines of sinne, both  
feare and shame. The superbiuous Stagge cannot but feare the little  
Dogge. Why so? because he is but nature: And albeit hee be proce-  
rous in comparifon, and beareth strong armes vpon his head, yet doth  
he

*Symbolum Nic  
lohn 3.*

*Hebr. 12.22*

*Frigius.*

John 17.12

he fly with shame. The true Israelite albeit hee be but a yongue strip-ling, and the least of all his brethren as *David* was, yet he cannot feare the roring Lion. Why so? because he hath grace, a priuilege aboue nature. Why, what is *Iacob* by nature? a sonne of the earth, of flesh, dark- nesse, death, wrath, heil and perdition.

Mat 9.15  
1. Cor. 15.

Cant. 3.9

Eph. 1.14

Prou. 10  
Prou. 13

I might shew you all these flesh-brands in mine owne nature to my shame; but my short time calls for better matter. What mends hath grace made? behold, how good and ioyfull a thing it is: *Isaac* is a sonne of heauen, earth abolished; a sonne of the spirit, flesh mortified; a sonne of light, darknesse vanished; a sonne of delight, wrath abandoned; a sonne of life, death is swallowed vp in victory; a sonne of the bride-groomes chamber, death is swallowed vp in victory, and all dishonour is exiled for euermore. Such sonnes are *Iacob* and *Iacob*, Hebrew and English, King *Salomons* loue betwixt them. King *Salomon* made himselfe a Pallace of the trees of Lebanon, all white and sweet as Frankincense of Lebanon. These two are trees of Lebanon, *Suauitate & candore morum melliti, eburnei, saccarati & lactei*; sweet and white as the trees of Lebanon. Lo here is the smell of my sonne. What is it thinks you, a small matter to become the Kings son? *Isaac* is *Isaacs* sonne, and the Prince is the Kings sonne, and they all are Gods sonnes, elected, adoped, sanctified, iustified, and sealed, vnto the day of redemption. Thus are they all made wise sonnes: a wise sonne maketh a glad father: and hee that begetteth a wise sonne shall haue ioy of him: as happely the King hath of the smell of his sonne.

Shall I now begge a discourse?

There haue beene euill sonnes of euill fathers, as the sonnes of *Cain* and *Cham*: euill sonnes of good fathers, as some sonnes of *David*: good sonnes of euill fathers, as *Ezechiah* the sonne of *Achah*, and *Iosiah* the sonne of *Ammon*: and good sonnes of good fathers, such were *Isaac* and *Iacob*.

Iud. 1.5  
1. Sam. 2.17

Exod. 1.21

Phil. 2.15

The first sort were a iust recompence that they should bee serued themselves as they had serued others. The second sort were vngrate- full birds which stained their owne nest, and caused their fathers to smell ill before the vncircumcised, as *Hely* his sonnes did. He might iustly complaine against his sonnes, as the Iewes did iniustly against *Moses* and *Aaron*, yee haue caused our saueur to bee lothsome be- fore *Pharaoh*. The third sort were a bleisfed allowance, these shined as light in the midst of a crooked generation, their fathers before and their sonnes after, being set vpon euill. But the fourth sort is the chie- fest,



fest honour and splendor of the Church ; good sonnes of good fathers, all in the Church, as the lights in the firmament. All these are as the golden Violes full of odors, odoriferous and delectable to their parents, as ointment and perfume reioice the heart. You Nobles, Gentles, Merchants, and Fathers all, what are your sonnes ? euill of euill, or euill of good, or good of euill, or good sonnes of good fathers, which is more to bee desired then gold. Trie the smell of your children, and prooue whether your sonnes and daughters haue beene dedicate to diuels, as many were among the children of Israel. By euill example many giue their children to the sorcerie of Popery, and to all prophaneitie of opinion and malefaction. Through fier they passe to Priests and Iesuites, to the orders and disorders of Rome. Many of your children are sent to *Lypsus* his Ladies to seruiue, and to the Ignatian Friars to schoole. The sonnes of the Prophets were disciples and schollers of the Prophets, sonnes of good smell : many of yours are *alienigena*, cuckoo birds, strangers to your owne country Church and Prophets, and living sometimes even in the midst of all, loue not the heart of any. The King is the head here in his dominions next vnder God, and the Prince is the heart vnder the head : your children loue neither of them, no nor their parents neither, but to serue their owne turne, and their great Mistresse the *Whore of Babylon*. You may too many of you thanke your selues, you haue yeelded them to their course (as *Dadalus* did his sonne in the fiction) with wax vpon their wings, *bullis indulgentialibus linitas*. Too many of you haue set them in tune, or rather out of tune, to your owne Romane instruments, your hearts. Thus your corrupt children are gone backward, they are strangers from the wombe, euen from the belly haue they erred and speake lies, *Mandrabuli more*, worse and worse. If you thinke this reason giuen of your sonnes ruines be without reason, hearken to the Prophet. *Thy father was an Ammorite, and thy mother an Hittite, and in thy nativity, when thou wast borne, thy nauell was not cut, nor washed, nor salted, &c.* Good tutors and teachers should performe the offices of good mid-wives to your children ; these to helpe them in their generation, those to further them in their regeneration.

This is the cause that there are among vs so many young Amorites and Hittites for want of holy education. Amorites and Hittites a bitter people, cruell rebels, yet praters, which dare so vaunt themselves, that they are euen an astonishment vnto vs.

But may I bee so bold heere, to aske another question. What are such parents better then *Tantalus*, *Cambyses*, or *Lysimachus*. One of

*Firmamentum veritatis in Christo confirmatum.*

*Apoc. 5.8*  
*Proou. 27.9*

*4 Reg. 17.17*

*Adulteratus nugas magis aspiciunt quam ad scripturam, ut Apri flumina malunt quam aurum.*

*Hinc privatio papiſtica ut Eutychiana, in hac fide gentes sum etiam usque bodie vixi et in ea opio mori.*

*Vt è sitibus nubium eructantur fulmina et tonitrua, quibus coloni in aruis affliguntur, ita è co. diaboli malorum parentum emoluntur pssimi filij suis vicinis.*

*erucite infolli.*

Iohn 17

*Haudeo securus, dum sit tibi tanta securus*

*Papa caput est ecclesie, ut caminus est Domus in se fumos Jesuiticos recipiens, et effundens ut oneret.*

Mat 9.

1. Cor.

Ier 39.3

Apoc. 18

Deut. 13

Deut. 18

Cant. 3

Menander.

*Per ea qua sunt placida suadet fada.*

3 Reg. 18.4

4 Reg. 11.1

*Qua dedit infusum mella venena puto.*

Eph. 1.

Prou.

Prou.

*Whi casus cascam duxit.*

*De Papa quam plurimus quod de bircofi dicunt, quo redolentioribus sese odoramentis fumi-gauerint eo tetricius olent hyrcum. Ita pater iste mendax quo sacrationis tituli larnam iuduerit eo grauiorem expirat mephitum eius fallacitas.*

Iud. 1.

1. Sam.

Exod.

Phil. 2.

them killed his sonne of pride, another of furie, and the third of foolish loue. The popish father is right as *Lyfmachus*, who by the cursed perswasion of a cruell step-mother killed his sonne, his valiant sonne *Agathocles*. O *Nouerca Roma*, thou hast intiled many a father to murder his owne child, and many children to reuolt from God a tender hearted father, and the true Church a most louing mother. Yes by thy instigations as the stings of the Hornet, thou hast set to worke many a *Ragmag* and *Neregall*. These as a close covered candle haue secretly kindled fire vpon christian States, to melt and disolue all holily gouernment. Ah, thou hast imployed *Ragmag* and *Neregall*, with all the rest of the Princes of the King of Babel, to teare off the life, or religion, or peace, or all, from Ierusalem. O *Nouerca Roma*, Queene mother, thou saiest thou art a Queene, but thou art a dreamer, a deceiver, a charmer, a regarder of times, a counsellour with euill spirits, a step-mother, as those *Lurida terribiles miscent aconisa Nouerca*, alwaies tampring with poyson for Gods children. Did not the Poet dreame of thee in those words, *ἡμετέριον ὄντας ἄλλοι μνηστῆρες ἔχουσιν*. There is not a worse mischiefe then a wicked step-mother. Let thy sisters, either *Phadra* or *Medea* be thy Iudges, how thou hast raged against Kings children: or thinke of them of whom thou art more certaine in holie writte, how thy sisters *Iesabel* and *Athaliah* shall rise against thee in the great day, for killing the Prophets and the Kings lineage. Thus died the mild French King before, thus followed the puissant French King after, and both died of their mothers knife. It then the sunne haue reuiled this way of a Serpent vnder a stone: is not Rome *harsheol* a Wolfes house, and your good mother a bloud-sucker? You tell vs daily that your father is holy, his name is holinesse; but your mother is a murtherer, and therefore we thinke your fathers holinesse is to blame. The Diuell hath a wide circle compassing the earth, and that Strix of Rome is angry as the Bore, which whets his teeth because his circuit is not as large as the Diuels. Who seeth not also, that Satan and his holinesse are agreed to marke all with their blacke cole, and brand them for Heretikes which bleesse themselves with Gods blessing out of their reach. Therefore to requite the Popes kindnesse, I dare presume to take a little more roome to wrastle one fall with his holinesse, for the wrong done to this name of holinesse. I know well that the Popes solliciters haue much confidence in their Champion as the Philistines had in *Goliath*; yet must hee needes fall which will stand on his tiptoes, vaunting himselfe against Gods cause as hee did, and more blasphemous then *Rakshakeh* arrogate to



to himselfe the Title which is proper to God.

This name of God, the type of his incomparable perfection, was engrauen onely in gold, the golden letters beeing as the letters of a scale, to signifie him, who onely by himselfe, is of himselfe. It was his proper name, which being holinesse it selfe, is able to make others holy. God is more able to make *Aaron* holy, then fire is able to make the mettall hot, or the sunne able to infuse his heat into the day: both these creatures may be restrained by God, but the Creator by none. God can with-hold the naturall powers from the strongest, and the fairest; so that the fire shall not burne in the bush, nor the sunne shine in Egypt. God can illuminate man with the light of life, and none can forbid it. Canst thou restrain the sweet influence of the Pleiades, or loose the bands of *Orion*? hath man an arme like God? Shall then challenge of equalitie with God, in his matchlesse name, be made by a weake and sinnefull man, whose foundation is dust, and his daies vanitie. Some of the learned thinke it was the ineffable name of God, which was engrauen on the plate of gold; and so they write of the opinion of some of the Rabbines, which being granted, then the name there written cannot bee the Popes. What if *Aaron* did beare this name in the Mytter vpon his fore-head, yet was it borne not as *Aarons* owne name, but his Master his name, whom *Aaron* serued, as it is written, *Holinesse to the Lord*. Let mee yeeld as much vantage as a wrastler may, and lend the Pope that hold of an ancient father, *Totam Pontificis pulchritudinem Dei vocabulum coronet & protegat*: But why so? that *Aaron* may beare the iniquitie of the offerings, &c. This is plaine which was in speciall commanded for *Aaron*, and none other, wherein he was the singular type of Christ, and of none other; who onely could take away the finnes of the world, and none other, to reconcile the people to God. We poore Ministers haue the ministerie of reconciliation giuen vnto vs, but none are reconciled to God, but by *Iesus Christ*, for God was in Christ, & reconciled the world to himselfe. And he which hath the highest place in the ministration, must be holy, but he cannot be Holinesse: he must be true, but he cannot be the Truth; these are Gods preheminences. Therefore is this name Gods onely, and properly, *Quarto modo*, to signifie that soueraigntie which is about the Popes capacitie. But what needeth this attempt (will some say) to cast him downe, who hath so often cast himselfe downe, like a blinde man, who cannot see, or a drunken man which cannot stand?

How many of the Popes haue beene, as the beast, for want of hea-



*Narthecophori  
multi, Bacchi  
vero pauci.*

uenly light, wanting eyes, among the infidels, as *Sampson* did amidst the Philistines, hauing their cogitations darkened, and being strangers from the life of God. Therefore Papacie was called the kingdome of the beast. Loc, where is his holinesse?

*Prou. 7. 19.*

*Ier. 5. 7.*

How many of the Popes haue beene luxurious, with carnall and spirituall fornication, that thousands haue walked that way in the twilight to the harlots house. You may well thinke that warning peece doth reach to them. How should I spare them for this? *Thy children haue forsaken me, and sworne by them which are no gods: though I fedde them to the full, yet they did commit adulterie, and assembled themselves by companies in the harlots house.* Therefore was Papacie called the kingdome of the whore. Loc, where is his Holinesse?

*Kyants.*

How many of the Popes haue bin Nicromancers, Coniurers, Inchanters, Wizards, (*quimalis artibus adepti sunt Pontificatum*) which entered with cruell effusions of blood, by falshood, like a Foxe, and passing on for a time lyon-like, or like a Tygre, haue at length beene drowned like a dogge in the same streame. Their despite was great against the precept of God: you shal not regard inchanters, themselves being such. There is no sorcerie in *Jacob*, nor soothsaying in *Israel*, much lesse is *Aaron* a forcerer himselfe. For this sinne, Papacie was called the Kingdome of the Dragon. Loc, where is his Holinesse?

*Numb. 23. 21.*

How many of them haue beene wicked Extortioners, and pillers of many staires, which haue shifted their hands like Iuglers, with all kinds of beggarly trickes, to scrape vp the offall of kingdomes, and to emptie them of prouisions. Haue not their leane kine eaten vp the fatte, their Monkes, Friers, Seminaries, and Spawne of that monster *Abaddon*, haue sucked as *horse-leaches*, and deuoured as Locusts. That Prophecie of *Hildegardis* is worth reading, to make a shew of these holy men, which for their greedie worme, is called the kingdom of Locusts. Loc, where is his Holinesse?

Thus these holy Fathers, taking paines to doe euill, by wasting holinesse, haue striven for the title. But their slight counterfeits are now so conspicuous, that wee dare to say, which they dare to prooue, That they haue too many of them, had no more holinesse then the beasts loue towards God, the Whore virginity, the Magitian sincerity, or the Oppressor charitie. It is now manifest, that all their faire shews were but gylden puppies, and your holy Fathers', *Sentina mundi*, the most loathsome puddles of all the world. And for further assurance, we appeale to the records of those writers, which haue espied and lamented the blots of the Popes, as of common strumpets, & the stench of

of Rome, as the Stewes of Babylon. One seemeth to compare hell and Popes together, because neither can be satisfied: *Sit tibi det sua*, S. Bernard. *non repleat tua guttura Crasus*. And to the same purpose, a better Monke then ordinarie, giueth vs all faire warning: *Si Bursa parcas*, Iob Monach. *fuge Papas & Patriarchas*: hee that hath an honest care to keepe something, let him flie the Pope and his Proctors, more then any thing. In those dolefull considerations of Romish impieties, some of your owne fauourites haue cried out, that Rome is *Officina fraudum*, F. Petrarch. *claustrum irarum, nidus prodigionum*, commendations not worth Englishing: and a bird of your owne feather did flie abroad, crying as a Screech-owle in your owne streetes, *Exeat aula qui vult esse pius*: Let no honest man trust himselfe in such vn honest company. Loe, where your holinesse is laid on the ground. May not the Popes fauorites perceiue the ranke fauor of falshood, where was (as they thought in their deluded sense) the sweet sinell of truth?

Is not the Popes impudent ambition easily espied in the vniust claime of the Popes vnlawfull title? Heare an ancient speake, *Ambitiosus statim ut est ad honorem promotus, in superbiam extollitur, iactantiam effranatur, non curat prodesse, sed gloriatur praesse: praesumit se meliorem, quia cernit se superiorem*: An ambitious man promoted; is blowne about with words, as the Mill-saile with winde, all his turnings are more for his owne glory, then common profit. All his labour is to carrie all others in his streame: *qua rapidus flammis ambit* Virg. *torrentibus amnis*. Albeit pride be the sinne of falshood against the truth, of Lucifer against God; yet were it more tollerable, if it were but to shew, and not to hurt. Pride loueth the fairest shew: *quā pulchrum est digito monstrari, & dicier hic est*: It is a faire glosse with which the Pope shapes his owne coate, that among men, he is as gold about all mettalls, and as farre more excellent then Emperour, as Sun about Moone: this is the sunne of the world. If this were all, it were more then enough; but an Heathen telleth vs of a worse matter: Seneca.

*Colit hic reges calcet ut omnes:*

*Tantum ut noceat cupit esse potens?*

All his loue to Kings, is like his loue to his best morsels, that he may deuoure them all, and keepe his foote on their neckes. I haue read this question in a Friers Sermon, why there hath beene peace so seldome in Westphalia? The answer is, *propter malam constellationem martis plus ibi quā alibi se infundentis*. If I might interpret that answer, I should deeme the Pope to be *Mars inter planetas*, Manners among the Princes. Surely many countries are dangerously climated

North  
multi.  
vero p

Gen. 1. 14

Prou

Ier. 5. 4. Reg. 8. 12.

John de Paris.  
sys.

Kyan

Nam

Psal. 123.

mated by the influence of his holinesse, and haue lesse rest by his predominancie in a bloody constellation of Cardinals. The signes of heauen were appointed for seasons; but this is the signe which by force putteth all out of season. Where this wandring starre hath rule, there peace may not inhabit in safetie. How doth this appeare? Shall I tell you how? *Elisha* wept at the sight of *Hazael*, and you would thinke by his name there is no cause. *Hazael* is, seeing God, as if none see God but he; but *Elisha* wept for the euill he should doe to the children of Israel. It is said that *Hazael* was ashamed when the man of God wept, but he went on with his cruell purposes. O *Hazael*, his holinesse is *Hazael*, seeing God, but who can count the euils he hath done, the strong cities set on fire, the young men slaine with his sword, the infants dashed against the stones, and women with child rent in peeces. I might goe further to prooue why this is not incredible, both by the Chronicles of the Popes warres, and by a reason without rea'son, that none may punish the Pope for any fact. Thus *impunitas ansum parit, ansus excessum*: The Pope is as the wild asse, which for want of taming doth kicke downe euery burthen. One euill breeds another: but there is too much already in word and deed of this badde matter.

Now let vs with ioy looke againe on the Kings sonne, trie his spirit hitherto vnnanquished, smell the sweetnesse of his pretious oyntments, which the Popes dead flies haue not yet corrupted. Fathers, behold the Kings sonne, and see of what fashion, opinion, and affection your sonnes should be: he smells as *Iacob* did, *Iacob* did smell of Christ, all of truth. *I must confesse my sorrow of heart, in that iust complaint, for the faith and truth are diminished from among the children of men*. There are many numbers of them, like idoles of the heathen, which haue eyes and see not; or in speciall like *Harpocrates* the dumbe god, which did see (as they supposed) but could not, or would not speake. To all those, whatsoeuer they be, we may truly say, *Quid igitur profuit te uidisse veritatem quam nec defensurus es, nec securus*: As the nice dame which can looke vpon the table richly furnished with sumptuous prouisions, and hath no stomacke to put them vp. It hath beene vrged against the Separatists long agoe, that the perfection of the Church is aboue, and not belowe, in heauen, and not on earth. And to this purpose are instances pressed out of *Pater noster*, which was all hands without eies; and *our Father*, which is all eies without few hands. But see here the true proportion of true religion, both hands to doe, and eies to see, *Apoc & Auidia*, the Prince, and the Princeesse, in mutuall armes, embracing and feeding one the other:

As



as *Prov. 8. Exalt her and she shall exalt thee.* This sonne is *filius dextra*, the right sonne to yall, the sonne of the right hand, *compendium gratiarum*, a treasure of the treasures of gladnesse. The eyes of the multitudes looke on him, and the noblest of all the Nobles say of him, thou art worth ten thousand of one of vs. The true sonne and true heire to a true King. The son, the heire, the title, the inheritance, the creation, all fauour of truth. *Behold, the smell of my sonne is as the smell of a field.* 2 Sam. 18. 3

Heere wee must leaue the second riuer, where mercy and truth are mette together in the Prince, as the light and warmth of the sunne to reioice together as two riuers of Paradise to runne one with another: So that the Prince may happilie say in the end; *I haue runne the way of thy commandements:* and the Lorde may say of the Prince; *Behold, the smell of my sonne.* Psal. 119. 32

Now are wee come to the cordiall waters of righteousnesse.

There is among men, a { Merchants  
poore mans  
proud mans  
Christians } Righteousnesse.

The first is the righteousnesse of a prophane Merchant, who selles all his righteousnesse for smoke of vaine glory. Take heede of this righteousnesse. Matth. 6. 1

The second is the righteousnesse of a proud Lady, a proud heart in a beggers purse. Thou saiest, *I am rich and increased with goods and haue neede of nothing, and knowest not that thou art wretched, and miserable, and poore. But except your righteousnesse do exceed the righteousnesse of Scribes, &c.* Apoc. 3  
Matth. 5.

The third is the righteousnesse of the man with a gold ring and goodly apparell, who must euer bee the best of the company. What hath God commanded which he will not do? This man is as the foole, which hearing that God commanded man to walke streight, neither turning to the right hand nor the left, he would ouer hedge and ditch, hilles and houses, till hee fell and could passe no further. *There is a iust man that perisheth in his iustice, but be not thou iust ouermuch.* Eccle. 7. 17, 18

The fourth is *Abrahams* righteousnesse. *Hee beleued and it was counted to him for righteousnesse*

So vnderstand this Scripture that good Christians may put off that slander of *Solifidians*. For the true Christian is not fier without hear, or day without light: No, the way of the righteous shineth as the light, that shineth more and more vnto the perfect day. This is *Iacobs* righteousnesse

righteousnes glistering with his father *Abrahams* righteousnesse, both  
righteous in Christ. The ground in which wee find this current of  
righteousnesse is called a field, where wee haue of field roome good  
store.

In the word of God we finde diuerse fields : the field of the father-  
lesse, the field of beasts, and the sluggards field. In the field of the fa-  
therlesse the wild Boare doth often roote, and the greedy Wolfe doth  
make subtile entrance. In the field of beasts *Nebuchadnezar* liued, all  
in pride, blasphemie, rapine, lust, drunkennesse, as too many in our  
times, liue more like beasts then men; where all the beasts of the field  
doe meete and the wilde Asses quench their thirst. In the sluggards  
field are thistles and nettles, as a wicked mans life is all full of offen-  
sive transgressions, for want of Christian exercise. But I haue thought  
to speake of other fields. There is *ager frumenti*, the corne-field where  
Christ walked : *hortorum*, the field of gardens, where Christ praied;  
the field of blood & the potters field, bought with the price of blood;  
and *ager Meridianus*, the sun-shine field, whither Christ is ascended.  
This *Meridian* field is the ioyfull Theatre for all true belecuers, whi-  
ther *Iacob* and *Iacob* are risen with Christ : the one *spe*, the other *re*;  
one *initians*, the other *initiatu*s; one in *via*, the other in *patria* ; one  
in possession, the other in infallible assurance : *For we know that we are  
translated already from death to life.*

But what field is *Iacob*? a corne-field : so haue we heard of him in  
the corne-earre, that his Corne, and Wine, and Oile increased; Faith,  
Hope, and Loue. *Iacob* is a field of gardens, all of *vigent* flowers, and  
*pinguons* hearbes of grace; that of his owne heart he may say with ex-  
cellent desire : *Let my beloued come into this garden and eate his plea-  
sant things.* Let come prosperity, aduersity, or terror, or flattery, or  
what ill blast soeuer, as on *Jonahs* gourd, or *Iobs* house, yet this field  
shall prosper, and the more it is blowen, more sweet it smelles. Arise  
O North, and come O South, and blow on my garden, that the spices  
thereof may flow.

*Iacob* is a field of blood; the vndefiled blood of the Redeemer was  
sprinkled vpon him, the blood of the Lambe of God which standeth  
on mount Sion. The blood of the Lambe was let out by his enemies  
in the field of blood, but it was shed vpon his friends, as water on the  
thirsty ground to comfort it.

This is the blood of the Testament which God hath appointed vn-  
to you. Yea this precious blood was powred out vpon the rich fields  
of heauen and earth, that we might be all one flocke, bought and paid  
for,

Prou. 23. 10  
Psalm 8. 7  
Prou. 24

Psalm. 104

Luke .6. 1  
Iohn 18. 1

Col. 1. 3

1. Joh. 3. 14  
Ioh. 5. 24.

Cant. 4. 16.

Jonah 4. 7.  
Iob. 1  
Cant. 4. 16

Apoc. 14. 1

Hebr. 9. 12

for, and seised into possession by his precious bloud-shedding : he bath set at peace through the blond of the Crosse, both things in heauen, and things in earth.

Col. 1. 20

*Iacob* is a potters field, Christ Iesus was laid vp in this field, that *Iacob* might die to sinne and liue to righteousnesse. *Iacob* hath heauenly treasure in an earthen vessell : Christ is the hidden treasure in the potters field, more worth then all the field.

2. Cor. 4. 7

Math. 13. 44

But shall I say that *Iacob* is a *Meridian* field ? yes a goodly sunshine field of common ioy, and profit to the Church.

As the common court of the Tabernacle was vpon the sun-shine side, a faire and comely passing to the Church : Thus was *Iacob* a faire field of common passage for the Saints, for all must come by *Iacob*. This is the generation of them which seeke him, of them which seeke thy face O *Iacob*. *Nostrum est rapere regnum celorum per gratiam quod quis nequeat attingere per naturam* : our nature being lame, we must be strengthened in grace, to hold heauen by violence.

Exod. 27. 9

Psal. 24. 6

Jerome.  
Chrysostome.

So then, albeit *Iacob* be a common field, in whose faire paths and steppes of faith, we repaire daily towards the house of God. Yet is he but a figure of a fairer field ; for Christ himselfe is for vs : all our rich faire common field.

He is *ager frumenti*, where we haue all our bread of life. Hee is *ager hortorum*, where all the Church hath all her spices. He is *ager sanguinis*, our mercy, truth, righteousnesse, and peace, beeing all died in his bloud, who did tread the winepresse alone. Hee was *ager figuli*, a man of earth, in all things like vnto man sinne onely excepted : hee bare the shape of a seruant in our potters field. Yet this was his priuiledge, that his vessell was not broken. Hee was pierced with thornes and scourges, and bored through with nailes and speare, but he could not be broken among the spoiles of death : Not a bone of him shall be broken. Hee was broken for our iniquities in the separation betwixt his body and soule ; but his body could not be corrupt, because it was neuer attaint with sinne ; with which seale the stay of our field is put together. *Thou shalt not suffer thine holy one to see corruption*. When all his enemies had done against him what they could, hee wonne the masterie from them all, as the sun at none day doth winne the victory of all the clouds of darknesse, and is thus become our *Meridian* field. Heere stands our glorious sonne the King of glory, as the sunne in Gibeon on the top of the hil, whilest the Lord doth fight for Israel. The sunne abideth in the middest of our heauen, as the son of man in the middest of seuen golden candlestickes, and there is no day like this.

Ioh. 6.

Esa. 12. 46

Esa. 53. 5

Psal. 16. 10

Iosh. 10

Veri. 13. 14

Apoc. 1



Cor. I. 24

Matt. 22. 11

Matt. 25. 21

Ruth 2. 15

Ver. 16

*Ecclesia militans est sancta imputatione, inchoatione, segregatione, sanctitate multiformis a sancto sanctorum imbuta.*

Exod. 17. 12

Colos. 3. 76

Nom. 24. 6

Heb. 10. 22.

Psal. 78. 39

Psalme 126. 1

Christ Iesus is our common field, and there is neither Iewe nor Grecian, nor bond, nor free, shut out, which haue any title in this field, as the righteousnesse of Christ for a wedding garment. There are none seclused which making right vse of their talents haue right desire to enter into the Lords ioy, as the wise virgins, which went in with the bridegroome into the wedding. Here we all gather plenteous redemption, as *Ruth* gathered plentie of releeve in the field of *Boaz*: *Let her gather among the sheaves, and doe not rebuke her.* O blessed *Boaz* our Sauour, what strength is in thee for vs all? what strong charity? what faire righteousnesse hast thou scattered for vs all to gather? As *Boaz* scattered some of his sheaves of set purpose for *Ruth*; so Christ himselfe let fall some of his sheaves for vs, that we might gather without rebuke. Nay who can tell how many thousand more Christ hath done for vs, that we may gather heavenly fruits, and after feede thereon for euer? It is said of *Ruth* that shee gleaned in the field till euening. Heere vntill euening, till the day of this life bee spent, wee gather all our good conditions, comforts, profits, pleasures; all our mercies, sweet remissions, all our truth, true faith, all our righteousnesse, faire beauty, and all our peace; sweet rest vntill our everlasting sabbaths rest, in that blessed field of Gods rest for euer.

But all this while where is the Prince? hath hee no place heere, or doth he beare no Armes in this Field? Yes; now let all the worthies of the world looke on him: the Prince is *Hur* all white; cleane hands, and cleane heart, and vpholdeth the armes of his worthy father, as *Hur* did the hands of *Moses*, to the discomfiture of our enemies, till the going downe of the sunne.

The Prince is a field of Corne, the Word of God doth plentifully dwell in him. A field of gardens, as the gardens by the riuers side. A field of blood, sprinkled in his heart from an euill conscience; and yet a potters field. Let him remember that he is but flesh, and a winde that turneth not againe.

What then, are all those sanctities lost in him? no, now let my tongue touch my heart, and let my voyce shout out for ioy that the Prince is our English Paradise: *Henricus campus meridianus magna Britannia*: The Lord sent him out of the North into the South, and now is he becom our meridian field, for the health and weakh of Christendome. The Lord hath brought againe the captiuitie of Sion, and here is the health and wealth of these dominions. *Now shake thy selfe from the dust, arise, and sit downe O Ierusalem, loose the bands of thy necke, O captiue daughter Sion.* Shall I compare with that happie time

time of our blessed *Queene Elizabeth*? They which were banished in *Queene Maries* time for sowing, were sent for againe in *Elizabeths* daies to reape: a fauourable recompence of God, that they which did *Psalm 126* sowe in teares might reape in ioy. In former time, the people went downe into Egypt, and *Asshur* oppressed them without cause: but now how beautifull upon the mountaines are the Watchmen, which see, & lift up their voyce, and shout together. Now is our mouth filled with laughter, and our tongue with ioy, our ioy renewed, new ioy doubled, double ioy multiplied, our manifold ioyes established in the King, and the Kings sonne. *Verf. 2*

Heere is cause enough for vs all to confesse the largesse of Gods mercifull, true, and righteous dealing, in the performance of his promise. *I will haue respect vnto you, and make you increase, and multiply you, and establish my covenant with you.* A most happie performance, that now we haue hope for feare, truth for doubt, righteousness for iniustice, peace for warre, right heires for wrong, as firre trees for thorns, and mirrhe trees for nettles. Now are our fairest riuers in the South, *Esaie 55-13* the faire streames turned hither in righteousness, with ioy and honour to themselues, and all iust men. Lord thou hast turned our captiuitie, as riuers in the South. How did the ioyes of good subiects hearts sparkle out at their eies, attending to the Kings comming, as the Angel of the Lord, to leade his people. The King came first, and his Angel came after, *as the hawke doth flie by thy wisdom, stretching out* *Iob. 39-29* *his wings towards the South.* It is written of the South-winde, that his originall is in the North; but when he passeth the coasts of the Zodiacke towards the South, there to meet the sunne, as the sole Lord of all those beautifull passages, then is he whot and moist, and yeeldeth power to all the nurseries of Nature, to worke, from the worme that creepeth, to the bird which flieth. If I doe not mistake the likenesse, this is a likely president of the faire arriual here of the King, and the Kings sonne, to the gladnesse of Nature, and Art, and Grace, and to the common solace of poore and rich, both naked wormes, and feathered fowles. Now all true subiects, eased of all their feares, may sing vnder their owne vines. *Loe how our clothes are warme, when he maketh the* *Iob. 37-17* *earth quiet, through the South winde.* In what corners are those to be found, which doe not reioyce in this ioy? *Henrie* Prince of Wales is our Meridian field, richly mantled with pleasant varieties of high honours. His Father *Apollo*, the King, hath watered him, his excellent father, his God, his high father, hath increased him in holy infusions of grace, and rich ornaments of the purest Discipline. Now is the Prince

his Court more seemely to behold, then the bankes of the Muses, all bright and famous, with faire fountaines of knowledge, all garnished as a mellifluous garden, where many Bees doe gather hony vnder the Master Bee, Lord of the soyle: *Behold, the smell of my sonne is as the smell of a field.*

Mantuan  
Solertus.  
Eusebius  
Faber.

Psal. 72.

Psal. 144. 1.

Some write of the magnanimous adventures of the Holy Land, some of the spacious propagation of the Gospel, through Ethiopia, Egypt, India, and Grecia, in the time of the Apostles: some of the wide spreading of the triumphant banner of Iesus Christ, in these latter times, among the Arabians, Persians, and Indians: but who can write wherefore God hath given such iudgements to the King, and such righteousness to the Kings sonne; this were worth the Penne of a ready writer. This wee all ought to doe, to offer vp our hands, and hearts, and all our aid to the King, and the Kings sonne. The Gospel is yet in bondage in our neighbour countries and states remote, and there is no Prince in the world of more assurance for Gods assistance, to teach his hands to warre, and his fingers to fight. There is none more likely to helpe, by the smell of his field, all zealous pietie, and resolute integritie, that euery confident heart may say to him, who knoweth whether thou art come to the kingdome for such a time.

1. Cor. 15. 45.

Matth. 13.

2. Sam. 4. 6.

Psal. 49. 12.

Ioh. 18. 37.

Esay 1. 9.

Rom 9. 29.

In my weake meditations I haue found, that God hath sowed his diuers kinds of seeds in three sundry fields: in Paradise, in the wide World, and in the soule of man. In Paradise a pure man, in the world a pure word, and in the soule of man pure seedes of grace. In Paradise, the first man *Adam* was made a liuing soule, without hang-bies of originall sinne, or in-bred hostilities of strong preuaile. Therefore the complaint of mans fall is two-fold, one against mans securitie, the other against the Serpents enuie: *whilest Adam slept, the enuious man sowed tares.* Thus was man corrupt both within and without, in his body, and his soule, when the pure *Adam* receiued in the impure sting of sinne, as *Ishbosheth* liuing, receiued in his sleepe his death wound. Man did not continue in honour, but became like vnto the beasts which perish. In the second field, the Lord hath bestowed his liuely word, of which the great sower saith himselfe, *For this cause was I borne, and for this cause came I into the world.* Therefore well may we say, *Except the Lord had reserved seed for vs, wee had beene as Sodom, and like to Gomorrha.*

Here then, among many indifferent questions of the Astrologers, I reioyce much in this one, to know where is the best influence of the heauens. Many men haue many opinions, and if it may please you to accept



accept mine among them all, I thinke the best is there where is a most  
 plentifull prosemiation of the word of God. This is the sacred as-  
 persion, wherewith the most parts of our nation is copiously sprinck-  
 led: *Therefore Iacob shall reioyce, and Israel shall be glad.* This was Psalme 147  
 the pleasant meate and drinke, wherewith the King of the Prophets  
 did cheere vp the hearts of his friends, and his owne: *he shewed his*  
*word vnto Iacob, his statutes and his iudgements vnto Israel:* he hath  
 not dealt so with euery nation, all people haue not had such wholesome Psa. 147 19, 20  
 influence. This was *Ecclesia gloria circumfluens & ubertim mala su-* <sup>Pellican.</sup>  
*perans,* the satiable riches of the Church. Thus the mercy and kind-  
 nesse of the Lord dorth follow vs, hee maketh our cuppe to ouerflowe.  
 Yea, this blessed influence filleth innumerable orchards full of figge-  
 trees, Christian consciences full of the fauours & delights of God. The  
 word of God is a fig tree worth keeping, and tending, where we haue  
 our daily nutriment and comfort, *For he which keepeth the figge-tree* Prou. 27-8.  
*shall eat the fruit thereof.* But shall I speake what I haue heard from  
 the clamours of the wildome of the world, That this great allowance  
 of the word of God, is abundant and superfluous. To such I haue of-  
 fered a bold (some will say a blinde) answer, That their wisdom is the  
 fooles bable, *which hath said in his heart, There is no God.* There are Psa. 147.  
 too many wise men of the West, which hold opinion of common <sup>Excellentia re-</sup>  
 preaching, as some Philosophers doe of the light about the Southerne <sup>giminis Christi-</sup>  
 pole; That as by the absence of the Sunne there, the aire is not hindred <sup>ani non est ex</sup>  
 in his light; so by the want of ordinary preaching, religion is not <sup>opinatione</sup>  
 darkened in her beautie. *Circa polum Australem, per absentiam solis* <sup>politica, sed ex</sup>  
*non deficit lumen conueniens ad vitam felicem.* <sup>ordinatione</sup>  
 Indeed some do com- <sup>dominica diri-</sup>  
 pare much preaching, and too much Sun-shine together. *Perpetua* <sup>genda.</sup>  
*ast as omnia exurit:* but the danger is more, *ne perpetua hyeme omnia* <sup>Jac. de Valen.</sup>  
*rigerent:* lest cold religion should be closed vp in frozen hearts, and in <sup>Aqua nobilis</sup>  
 the want of the warmth of the word of God, this times deuotion be <sup>ex frigore sape</sup>  
 come cold, and dead as ice. <sup>gelatur.</sup>

When I remember this miscreant conceipt, it seemeth to me like a  
 fowle serpent, with a great bellie, full of young ones, all deuourers of  
 faith.

Thus may you more easily vnderstand our Saniours question, *When*  
*the sonne of man cometh, shall he find faith on the earth?* who know-  
 eth not, that faith may be starued for want of the waters of comforts,  
 and pined for want of food, and choaked for want of spirit: if thou  
 withdrawest thy breath, then we are gone. *Thus mans breath depa-* Psa. 146.4  
*reteth, he returneth to the earth, and his thoughts perish.* What then must

2.Pet.1.19. wec haue nothing but reading of the most sure word of the Prophets,  
 to take heed vnto? Yes beloved, I would be loth to say that we should  
 be acquainted with no other businesse, but reading, expounding, or  
 hearing the word of God; as those Heretickes erred, which would haue  
 nothing but praying. I grant there must be *Ortus & occasus Solis*, a  
 time to speake, and a time to keepe silence, a time to sowe, and a time  
 to mowe. Yet the word of God, as the Sunne, may not be too long  
 downe, lest there be too much darkenisse, and cold ignorance, and in-  
 disposition to good manners. And for a parting blowe, to those wise  
 men (whose wisdom descendeth not from aboue, but is earthly, sensu-  
 all, and deuillish) I would commend one answer more to them, more  
 to the purpose. Their comparison is not well ioyned, because of the  
 oddes betwixt Nature and Grace. The truth is cleare against all ad-  
 ders which stoppe their eares, that albeit there can be too much Sun,  
 (it is pittie that euer faire weather should doe harme) too much pro-  
 speritie, and blasts of winde; yet can there neuer be too much faith,  
 loue, obedience, neuer too much grace. Therefore are there so many  
 complaints of too little & manifold prayers, that grace may be multi-  
 plied vpon the Church.  
 Now must I speake of the third field, in which Gods seed is sowed:  
 This field is the soule of man, this is Gods field, *All soules are mine*.  
 The Lord soweth seeds of grace purposely in our soules, that they  
 may growe and out-growe our sinnes, as seeds are sowed in their sea-  
 sons to out-grow the weeds. *Therefore euery one which is borne of God,*  
*doth no sinne, because his seed remaineth in him.* Heere then let all  
 English people clap their hands, & sing lowd vnto God with a cheer-  
 full voyce, for this one instance of a Princely soule. In the troupes of  
 many miraculous coniunctions, and oppositions, you may all behold  
 some strange ones here. Rare coniunctions of Maiestie and Humili-  
 tie, of Youth and Wildome, of Temperance and yeares of lust to sin.  
 What? *Halcyons* dayes in summer? It is reported that the *Halcyon*  
 doth breed in winter, and then there are daies of peace, then warres  
 cease in all the world. In the daies of winter, of old age, then sinnes  
 cease in *microcosmo*, the force of carnall desires are not so fierce a-  
 gainst the soule: *When the Almond tree shall flourish, concupiscence shall*  
*be drinen away.* But *Halcyons* daies in summer, in youth health,  
 strength, and plentie, peace and sobrietie, in the times of strong rebel-  
 lion, insurrections and skirmage; a passing coniunction: This can  
 come to passe but onely one way, by which it is thus come to passe.  
 The Prince is fastened to the head, knit with bands and ioyns, and in-  
 creasing

Extrai.

Eccles.3.7.

Iam.3.15.

Psal.58.5.

Matth.8.26.

14.31.

16.8.

1.Pet.1.2.

Ezech.8.

1.Ioh.3.4

Psal.47.1.

Eccles.12.5.

Coloss.2.19

creasing with the increasing of God. Without exception this is a singular example of ioyfull astonishment, as S. Peters deliuerance was to be exempt out of the chaines of darknesse, when his friends thought his enemies were too strong against him. Is it not a wonder in our daies (*infidelitate epicurismis luxuriante ac sapine ad atheismum urgente*) yet this incomparable Prince as a pillar of Gods house to stand fast, and as a mount that cannot be remoued. There are a thousand young plants in the Kingdome shaken as reeds, and daily waucering, are carried about with euery wind, as clouds without water; & yet still the Prince groweth as an heauenly plant, which cannot be plucked vp. Look on him all yee *pro sapia nobiles*, all whosoeuer ye be of noble pedigree, generous progenie, or religious ancestors, are not his actiue vertues before you so many Heroes, all singing *Auspicium* *dei* *maxime* *augustinus* *deus* *deus* *alacris*.

Act. 12.

Ephes. 4. 14  
Iude 12.

*Now stirre and quit your forces well,  
To cut out sinne, and cast downe hell.*

*Ille primus  
prodyt in Sec-  
nam ut vos se-  
quimini.*

And now looke on him againe where you may perceiue an opposition like rare, as is the coniunction: *duellum perpetuum*, a most martiall combat betwixt opportunitie and sinne. These two are commonly in league, *alter in alterius iactantes lumina vultus*: soothing vpon one another as mutuall flatterers. We shall seldome see these two to meet at any time without shaking of hands as friends: and hardly are they separated, if the barres of law be not strong, and of sound vse against them. Such is the common greeting betwixt them, as betwixt Prosperity and Pride, which are seldome perswaded to part company. There is one greuous sorrow with which many parents are painted, that our youth doe beare in their thoughts *pueris*, not *ueneris*, not virgins, but curtesans. Now the least euill word to young men takes fire: youth is, *ut ignis ad torrem*, as hastie to sinne as the dry brand to be kindled. There is no need of vnchaste songs and wanton plaies to intice youth to wantonnes, for they are apt to euill, *Et quia facile vulpes pirum comest*, as wise to doe wickedly, as the Fox for his prey. Marke then, here is an happy marke for you all worth your aime, pearlesse youth with prudence to flie from euill, when as at the same yeetes others doe basely flie to euill. Is not his praise and statue iustly raised, who doth mortifie his vnruely affections, when with such strong enemies, many of the strong young men are slaine. Many of the beautifull women & strong men haue perished in the power of those enemies, that the Prophet may sigh and lament; *O that mine head were full of water, and mine eyes a fountaine of teares, that I might weepe day and night for the slaine*

*Plantus.*  
Luke 16. 8.

Jerom. 9. 1.

of



Esa. 11. 3  
Psal. 91. 7

*Vt regulus a-  
picularum in  
temporibus  
estum suaneo-  
lentes foscuros  
in prato deli-  
bans delicia  
condit mella  
suis colonis :  
Sic iste prin-  
ceps in Ecclesia  
Anglicana mel-  
lificio scriptu-  
ras panitissimam  
depascens, u-  
berrima suis  
gaudia suppe-  
ditat.*

Psal. 124  
4 Reg. 9  
Heb. 1. 5

Psal. 1  
Rom. 6. 23

*Pacem te pos-  
cimus omnes.*

Luk. 2  
Ioh. 20  
Prou. 3

of the daughter of my people. Verily this young Prince doth with great ioy draw waters out of the well of saluation; that though thousands fall on his right hand, and ten thousand at his left hand, yet the plague cannot come nigh him. Say then this is the fairest white rocke of all our *Albions* white rocks to keepe out the inundations of our enemies. In a word, this is the Phenix bird (*de thure viuens*) which may teach you all when to make your flight from sinne. Let not your flight bee in winter, in the forrows of old age, and the sorrowes of the gray head. It is a pleasant song for young men to sing in the spring time of their liues: *Our soule is escaped as a bird out of the snare of the fowler*. Who can but praise thole birds which liue in innocencie (*grana comedentes pura*) and hate to do euill? Who can but smile at the prospect of those fields which yeeld plentifull increase to euery Greene hearbe for the vse of man, and will allow no roome to harmefull weedes? Loe heere *Jaacob* and *Jaacob* are those birds, and those fields; birds fettered, and fields clothed with the righteousnesse of Christ.

Now compare all gardens with this field: the gardens of the Kings of Iudah and Israel, or of *Hashuerosh*; all the delicate plots of the Egyptian, Tnebanes, Hesperines; the fields of Semiramis, Alcuines, or Spanish, or Italian gardens, of all the Romane deuices. Some of these were, either fantasticall conceits and neuer were, or corruptible vanity and are not, or momentarie existence and shall not be. But these two fields *Jaacob* and *Jaacob* with their gardener Christ Iesus betwixt them, are euermore lasting fields: their Cedars, their high enterprises; their hope, their lowly endeauours of grace shall neuer perish. Their lease shall not fall, and being placed by the water side *Jaacob* shall bring forth his fruit in due season, his fruit righteousnesse, and the end euermore lasting life. *Behold, the smell of my sonne is as the smell of a field*. And heere I take my leaue of this field.

Now let vs lie downe in peace: *The field which the Lord hath blessed*.

I am at the last to speake of blessing: this the fourth riuer that runneth softly, *in valle benedictionis*, in the fall of Gods blessings. This the riuer of peace, which runneth softly as the waters of Siloe: I could wish you all wel bathed in this water, and so commend you to the grace of our English Paradise.

If I should beginne this Treatise as *Bonauenture* for good speede hath taught me, I might commend the blessings of peace; that it is the language of heauen, the treasure of Christ, and the faire path of God. By the vertue of peace the warfare betwixt God and man is well ended

ended, and betwixt man and man is well decided. Hee which know  
 how much the righteousness of God is in loue with peace, would wish  
 all his heart desire peace, with this righteousness of God. This attong-  
 ment betwixt God and man, which our peace-maker hath made for  
*Iacob*, is concluded in this blessed word *blessed*, as a blessing of all  
 blessings. The word is ambiguous in our English tongue, and there-  
 fore must be resolved into his proprieties. Sometime blessing is the  
 meanes to happinesse, and sometime happinesse itselfe. When it is the  
 meanes, it is benediction, as it is heere; and when it is happinesse, it is  
 beatitude, as in other places. *Beatitudo est summus finis rationalis cre-  
 aturae tantum. Benedictio est aliarum creaturarum.* The reasonable  
 creature onely can be blessed with beatitude; the other creatures also  
 with benediction; as the field, garden, cattell, basket and store; or  
 the day, as the sabbath, or the journey, as *Iacobs* was. This is short  
 measure in respect of the other, for euery beatitude is a benediction,  
 but they cannot be conuerted equally. One of these is more common  
 then the other, as there are many motions to one end. The motions  
 are more common then the end, for they either few or more may bee  
 often hit, the end seldome, and neuer but at the last cast. A man may  
 attaine to some meanes, & to no end, to some benediction, and to no  
 beatitude, as they which runne and runne short; or as the archer, which  
 hauing the blessing of strength, shooteth many arrowes at the mark,  
 and all beside. In some places you may finde him a blessed man whom  
 the Lord hath enlarged with many gifts; as to increase and multiply  
 in many children, riches, honours, dominions: *Happy are the people*  
*which are in such a case, yea happie is the man which hath his quiver*  
*full of them.* This happinesse is translated beatitude, and yet is but  
 temporary, extending to this present life onely. But this blessing is  
 commonly called benediction, as the Fathers and Schoolmen ex-  
 pound it. *Benedictio Dei est donorum eius collatio, vel multiplicatio.*  
 In some places the blessed man is hee whom God hath enriched with  
 eternall blessings: that hee is an happy man for the discharge of his  
 debts, and the accomplishment of his duties. The discharge: *Blessed*  
*is the man whose iniquities are forgiven.* The accomplishment: *Bles-*  
*sed is the man that doth not walke in the counsell of the vngodly, but his*  
*delight is in the law of the Lord.* This man thus discharged and ac-  
 complished, is the blessed subiect into which *beatus* and *benedictus* are  
 vnited into one. As in the name of *Ascher* there is both blessing and  
 happinesse, benediction and beatitude, *אשר* and *אשר*. Ah blessed  
 am I for the daughters will blesse me, and shee called his name *Ascher*,  
 blessednesse.

Hinc Diabolus  
 est finis Dei  
 et Papa Dia-  
 boli.

*Psalm. 144. 5.*

*Austen.*  
*Beda.*  
*Thomas.*

*Psalm. 32. 1*

*Psalm. 1. 1. 2.*

*Gen. 30. 13*

S. Ambros.  
Interlin.  
Gen. 49. 20

Cyrl.  
Colos. 2. 3  
Math. 13. 46

Esay 25. 6

Cyrl.

Hester.

Psalms. 14. 3

blesse. Blessednesse indeed if we consider the substance, for *Ascher* was a figure of Christ, who enriched vs with his riches, that it is said of him excellently: *His bread shall be fat, and hee shall giue pleasures for a King*. To this purpose are heere diseussed both an history and a mystery. In the history *dinitia mundi*, in the mylterie *delicia Christi*: who can be better vnderstood in the full accomplishment of all then Christ, in whom are hid all the treasures? He is the Pearle of great prize, which saith of himselfe: *Riches and honour are with mee, euen durable riches and righteousnesse. Minus inopia ditat, fames satiat, mors vniificat*. This is *Ascher*, his bread shall be fat, and hee shall giue pleasures for a King: *Ipse est panis pinguis qui mentes fidelium impinguat*. In this Mountaine shall the Lord of Hosts make a feast of fat things, full of marrow and wines fined and purified to all his people. He giueth pleasures vnto Kings *pascit thronos, potestates, virtutes, angelos*; who feedeth Patriarks, Kings, Prophets, and the Princes of be- lieuers.

Thus may you perceiue blessing and blessednesse well met in him, who hath in himselfe such power of blessing, that he can make others blessed. This happinesse is the high crowne of immortality, which wee all desire to reach, as *Hester* did the top of her husbands Scepter. The meanes whereby this blessing is inclined to vs, and the staires whereby wee climbe vp to it, are mercies and graces, gifts of Gods blessing. In these the Lord beckneth to vs, to come to him as *Abash- erosh* held out the golden Scepter to the Queene: So *Hester* drewe neere and touched the top of the Scepter. Many naturall men haue troubled themselves in vaine, with many examinations of this bles- sednesse to proue what it is. I may not stand here to rip vp the secrets of profound Philosophers, from whose curious eies were hidden those treasures which they neuer found. Therefore they neuer had true peace: *for the way of peace haue they not knowne, they are all gone out of the way*. Their highest point neere to our truth is this; that man hath no true blessednesse vntill hee be ioyned to the first of all things that can be vnderstood. This is an high flight, and far beyond the sub- lunary thoughts of baser mindes, yet far short of the mount of true Diuinity. God is blessednesse it selfe, and to bee vnited vnto God is the perfect blessednesse of man in Iesus-Christ Emanuel, to knowe him, confesse him, and delight in him. But God is the object of mans faith, not the subiect of his intellect: the heart of man is too narrow a circumference to compasse God in his vnderstanding. Therefore is Gods name incomparable, *I am that I am*, in the Present tence, whom



no power can shifft out. Some haue translated more properly, *I will be, who I will be*; to shew that God is able of himselfe to hold his being and happinesse against all rebellion. *Stabilisq; manet dans remissa mori.* To this purpose is that spoken of God; *Dei esse est, dissimiliter Gregory. nunquā esse*; with God is no variableness. Here then let vs acknowledge by faith, more then all those deepe schollers could reach by reason that our blessednesse is in our vnion with God, our peace which passeth all vnderstanding. Phil. 4.7;

Among the secrets in the reueiled word, these two are great. One the hypostaticall vnion of two natures, that the *word is made flesh*. The other is our spirituall *marriage*, our sure copulation with Christ without confusion. That is a mystery beyond naturall capacitie, only entertained by faith in the Church. This is also a great mystery relem- bled in short patternes of the head and members knit, of the husband and wife vnited. In this exact and present worke, there are two bonds; one on Gods part; & the other on ours. *Ex parte Christi Sp. S. ex parte nostra fides nostra est uniois vinculum.* Thus by the twist of Gods holy spirit, and our hallowed faith, we are made one with Christ, and he is made vnto vs redemption, sanctification, wisdom and righteousness. 1 Cor. 1. 29

Wherefore are these wonders come to passe but for our happinesse, which cannot be had any where but in God the fountaine of blessednesse. There doe wee daily tender vnto God that payment of loue, raigntie which we may not yeeld to any other. God is sufficient; so is none but he sufficient of himselfe, so is none but himselfe sufficient for himselfe and for others; so is none other sufficient for himselfe and for all, and so are not all beside him, put all together: This is our God; (Lord who is like vnto thee!) *Qui sedet in caelo repletus*; that heauen and earth are full of the maiestie of his glory. This is our God (worship him all yee gods) who sits aboue, and holdeth blessednesse a faire marke in his hand, for vs all to runne vnto. We must all runne; this life is the course; heauen is the goale. *Expectat nos Deus pater vs herodes, filius ut fratres, Sp. sanctus ut vnctus*: And here we are made a spectacle to the world, to Angels, and to men. Will you behold two runners, *Jacob* and *Jacob* both running after the Roe? Christ is the Roe which runs before them both in the race of happinesse, like a Roe on the mountaines of *Bether*. So did *Jacob* runne, and hath obtained by faith; so doth *Jacob* runne that he may obtaine by faith. Lord let him so runne Heb. 11. 21 that he may obtaine.

O all yee vacant triflers of the world: why stand you heere idle as the men in the market place? What stand you for gazing one on ano-

ther as Joseph brethren. Wee must all labour in the vineyard, that we may receiue wages, all firme that we may be crowned, all bee exercised that we may be in breath, *non incipientibus sed profecturibus*. We must be Coniuncti, that we may continue to the end & be blessed. Thus did the Apostle runne and continue to his ioy: I haue finished my course: *quis amat ardentius currit velocius*: loue and great reward makes labour light, the reward is blessednesse.

But it is high time to step out of this digression, from the marke to the meates, from *beatus* to *benedictus*. There are apparant vnto vs in holy Scripture diuers blessings of diuers kindes. Some are of the Superiour to the Inferiour, some of the Inferiour to the Superiour, and some of the equall to the equall. All these haue their speciall distinctions and vic. When the vnderling doth acknowledge the goodnesse of the Superiour; and sendeth vp to him thanks and praise for his kindnesse, this seruice is called the blessing of reuerence. Thus the Prophet doth blesse God. *My soule blesse thou the Lord*. And such a sacrifice of praise is that in the melodious hymne of our praier booke: *O all yee workes of the Lord, blesse yee the Lord*. The other blessing betwixt equals is termed *benedictio charitatis*, when one good christi-  
an doth pray for an other, as Saint Peters counsell is *blesse*, and Saint Pauls, *yea blesse I say and curse not*. But heere I may but touch and

The first blessing of the Superiour to the inferiour hath this branch also, as blessing of absolute power, and blessing of authority, committed more or lesse. Blessing of absolute power hath in himselfe his pre-ferment aboue all blessings, as heauen which droppeth on the highest trees, hath his preheminance aboue all effusions, and drop of sweetes or mountaines. *Every good and perfect gift descendeth downe from aboue to the parts below*; from heauen to earth, as the precious ointment went downe from the top of *Aarons* head to the beard, & the skirts of his clothing. This blessing of absolute power is Gods onely to giue, who at his pleasure can bestow temporall or eternall gifts. Sometimes temporall, vpon the creatures for man, or vpon man in the vse of the creatures. Sometimes eternall vpon the Saints, as he blessed the elect with all spirituall blessings in Christ, chosen before the foundations of the world. This blessing hath no match and therefore it is said, *benedicere Deo est causare bonitatem*: there is none but God which can create goodnesse in man. The other Superiour blessing is by commission to Gods Deputies, which blessing is either more common, or more rare. The common blessing is praier, sent as an Angell to  
fetch

Psal. 103. 1  
Psalm. 148

Psal. 133. 2

Ephes. 1. 3

Aquinas.



fetch the blessing of God from the top of the ladder in heaven, to the  
 foot of the ladder on earth. Thus the superiours in the Church (for  
 which cause we thinke superiority expedient) do pray for the blessing  
 of God inward and outward, and *ex officio*, doe shew that God will be-  
 stow them which are necessary. This blessing is dayly or ought to bee,  
 of Kings to their subiects, Pastors to their flocke, and Parents to their  
 children. The blessing of the King to his subiects, as *Isaiah* blessed Iosh 22  
 the *Rubenites* as *David* blessed the people in the name of the Lord; 1 Paralip. 6.  
 or as *Salomon* blessed all the congregation of Israel. Thus shall the 3 Reg. 8  
 King prolong his daies in the kingdome, and his sonnes in the midst  
 of Israel. The blessing of the Pastor to the flock, ought to be as *Aaron* Deut. 17. 10  
 blessed the people at Gods appointment, as *Moses* and *Aaron* blessed Nomb 6. 23  
 the people when the glory of the Lord appeared; and as *Mel-* Leu. 9. 23.  
*chisedec* blessed *Abraham*, the Priest of the most high God met *A-* Hebr. 7. 1  
*bram* &c. & blessed him. This blessing when it is directed according  
 to the prescript and allowance of the word of God, is then of great  
 power by the power of God annexed by promise. The blessing of pa-  
 rents to their children is also of good vse, and commendable among  
 vs in England, for the good speede commonly obserued in these blet-  
 sings. *Apud Britannos in primis sacra antiquitatis vestigia etiamnum* Hyperius. Ra-  
*hodie clara in his parte sunt.* The Britanes are most honourable a- dius Britanni-  
 boue all Nations, for the continuance of this holy ordinance. This is carum clavis-  
 without all doubt an holy order which the Lord ordained from the tum speciosum.  
 beginning, that children might bee preserved within the compasse of  
 dutifull obedience to their parents, and might esteeme greatly of their  
 great office ouer them. Moreover, this obseruation being a comely  
 correspondence to the fifth commandment, doth thereby approue  
 itself, that in our religion it should not be neglected or reputed a stran-  
 ger. And this is more manifest by the reasons of the Wise man, in  
 which hee lappeth his counsels for the precious estimation of the pa-  
 rents blessing. *For the blessing of the father, establisheth the houses of* Eccles. 3. 11.  
*the children, and the mothers curse rooteth out the foundations.* I might  
 here list vp some monuments, on which it hath been proued and writ-  
 ten, how the blessings & curses of parents haue kindled fire of heaven  
 or hell, as if Gods will and the parents were all one. In this purpose  
 an heathen speaketh as if he had been a Diuine, in the skill of secrets:  
*Si affirmabit pater a dier suu, pari uog oportet, quod ille faciat, cuius*  
*potestas plus potest.* God doth iustly effect that which man doth iustly  
 craue. But of all blessings by commission, that is the highest, and of  
 most power which is called the Patriarchall, or Prophetical blessing.



With this blessing *Isaac* blessed *Isaac* and *Isaac* after blessed his sonnes. This is called a blessing of excellency, for that those holy men indued with the spirit of Prophecy, did bless with the blessing of God, which could not be supplanted. *I have blessed him and he shall be blessed.* These blessings were as delectable nuts in the Church; because in them being words of men, there was delivered the blessing of God, as the kernel in the nut: So that *Isaac* gone towards his blessing might say, I went down into the garden of nuts. The Lord had so enacted the covenant of grace with those gracious fathers, that it did rest in custodie, *ut sanctum depositum*, as an holy pledge delivered in trust. They by their solemne blessing, might convey this treasure to their posterities, in whose families the Church and life of faith was to continue till Christ his coming. Thus *Noah* blessed his sonne *Sem* before, and *Moses* blessed the twelve Tribes after. Concerning *Noah* his blessing the question is asked, wherefore that largesse of Patriarchall blessing was bestowed on *Sem*, when as *Japhet* his favourable demeanour towards his father, was of equall reverence and care for his fathers honour as *Sem* was. The answer to this question is plaine; that the holy ghost did foresee how from *Sem* should spring *Abraham*, and all his holy followers, of whom the most blessed fruite that euer did grow was to come into the world. Therefore to *Sem* was that great Patriarchall blessing conveyed: yet had *Noah* an other blessing for *Japhet*; as *Abraham* had for *Ismael*, and *Isaac* had for *Esau*. This secondary blessing was far short of the first, as the light of a starre is short of the light of the sunne. Yet this blessing might be enlarged to *Japhet*, if hee would light his starre at the sunne, and dwell within the light of the Church, within the tents of *Sem*, according to the condition of the blessing. God perswade *Japhet* that he may dwell in the tents of *Sem*. And thus is it happie with vs Gentiles, converted and perswaded to fetch our light at Christ, in the tents of *Sem*: our blessing is enlarged by him, and the Church with his blessing is enlarged by vs.

Now then let me shew you how *Isaac* the Hebrew and our English *Isaac* are a blessed field. The superiour blessing is vpon them both, and their blessing is made manifest vnto vs in three most worthy allowances. The first is for situation, the second for plants, and the third for fruitfull varrages of watering. In the first *Isaac* is a blessed field, scited in the sunne, the fairest sunne the Sonne of God which alway shines. A blessed scite is *Isaacs* conscience, thus neighboured with the sun, his conscience is a sweet lodging, sweetned with the

the loier of Christ, as his father *Abraham* bosome. O blessed *Isaac*  
 thy fathers blessing hath lodged thee in the bosome of Christ, as the  
 spouse in the bosome of her husband. *Hee brought me into his mine-  
 seller, and leue was his banner ouer me.* Gods dwelling with *Isaac* and  
*Isaac*, is two waies. One in *tabernaculo personali*, in the flesh of  
 man, the other in *tabernaculo mistico*, in the looke of man. Heere may  
 you see the mysteries applied, which before we admired. In the man-  
 hood of Christ his body is become bone of our bone; heere is our  
 pleasant scituation and our sweete neighborhood. This lodging of  
 Christ maketh all the faithfull smell sweete, the maiestic of his diuini-  
 ty being at rest with our humanity in his holy incarnation. For this  
 fauour *Isaac* and *Isaac* may either of them say: *Whilest the King*  
*was at his rest my Spicknard gave the smell thereof.* Heere *Hezekiah*  
 his sicke body recovered, and *Lazarus* his dead body reuiued, that  
 before, and this after, in the same power. Heere our bitter waters are  
 made sweet in our earthly current, that Christ may say to *Isaac*: I have  
 healed this water, death shall no more come thereof, nor barrenesse  
 to the ground. Christ as a kinde phisitian did vouchsafe to lodge in  
 the sick mans bed, that by the touch of his body the poore patient  
 might be healed. Thus the sicke are cured as the diseased woman was,  
 by the touch of his garment when vertue went out of him. And the  
 dead are restored, as the corpe recovered life by the touch of *Elishaes*  
 bodies. *Excellens recuperatio per excellentissimū recuperatorē*, the van-  
 tage of the faithfull. Man was much shaken, torne; and cast downe in  
 euery ioint of his building, no mans merits could fasten againe one  
 mans ioints: *Christus venit in carnem*, God became man to repaie  
 man, and to make vp all his breaches. In his incarnation hee came to  
*Isaacs* house as the holy visiter into *Abrahams* tent, as a special friend  
 which brought good prouision with him, all his strength, skill, and  
 goodnesse; to doe for *Isaac* all kinde of good. The second dwelling  
 which Christ hath with *Isaac* is in *tabernaculo mistico*, by his word,  
 sacraments, graces; tokens of his loue, by his spirit the bond of vnity  
 and comfortable seale of his sure habitation; thus is *Isaac* a blessed  
 field. Behold, I am with you to the end of the world. *Deus accubuit*  
*in arca figuraliter*, in *Isaco* realiter: here is a reall and a royall pre-  
 sence, the power and victory of the life and death of Christ is vpon  
 all the borders of the Church. Heere is her pleasant scituation, seated  
 within the worthinesse of her redeemer, within the court of honour of  
 all his inestimable merits and mercies. The Churches gaines by this  
 proximity with Christ, is the communication of all his participle

Cam. 2.4

Cam. 1.11

4 Reg. 10

Ioh. 11

4 Reg. 2.21

Luke 8.46

4 Reg. 13.21

Eucherius

Matt. 28.20

Gratia Dei nos

iustificans in es

Deo, subiectus

nobis obiectum

graces

*Sunt illi fide illu-  
strati, gratiam  
in Deo intue-  
tur, ut oculi lu-  
men in sole, e-  
iusque effecta  
in cordibus  
sentiscunt.  
Cant. 1. 13  
Haimo.  
Psalm. 51*

graces as courtiers gain many gifts (not figures only but actual re-  
wards) at the Kings hand by vicinity and neere attendance vnto him.  
A faithful heart hath a singular delight to thinke how *Iacob* may  
raise his glory and pleasure in the royall presence, as the spouse doth.  
*My beloved is in a cluster of Camphire vnto me in the vines of Engad-  
di. Engaddi habet arbusculas, liquorum balsami ac sudantes*, heere are  
the most holy drops of most precious Balm trickling into our con-  
sciences, to refresh and ease them in their burning sores. Here is our  
cleane heart and our right spirit; here we heare of ioy and gladnesse  
that the bones which were broken may reioice. Heere wee haue our  
happy benedictions out of this circumfluent spring, our blessings  
which are worthily decanted in Psalmes, and ioyfully published in  
Antiphonies of the giuer and receiuers. The giuer is God only, and the  
receiuers are Saints only. God is the giuer only, *a quo nil nisi bonum*,  
*ut a sole nil nisi pulchrum*, who onely giueth that only, which is good.  
The Saints are receiuers only, and none other haue any interest, or are  
capable. The Saints onely are free *if the Sonnes haue made you free  
then are you free* none other haue any right in the liberties of chri-  
stian liberty. Thus much for the scituation of the Saints of *Israel*  
and England.

The second blessing of *Iacob* and his brother, is in respect of  
plants, the most louely plants, the tree of knowledge and the tree of  
life, both planted in *Iacob*. This is eternall life to know thee, &c. Here  
is the beauty of Paradise, God in *Iacob*, and *Iacob* in God. The  
glory that thou gauest me I haue given them, that they may bee one as  
we are one: and thus *Iacob* and all the Saints are one Paradise. Here  
the Lord made to grow euery tree pleasant to the sight and good for  
meat; the tree of life and the tree of knowledge in the midst of the  
garden; Christ Iesus in the heart of *Iacob* in the midst of Paradise.  
This is the ancient stocke in whom all plants consist, and from whom  
all the vigorous plants doe grow and spread in the Church; out of his  
godly power wee haue all things which pertaine vnto life and godli-  
nesse. Therefore might it well be said, If ye haue Christ how shall ye  
not with him haue all things: *Love, Ioy, Peace, Long-suffering, Gen-  
tlenesse, Goodnesse, Faith, Meekenesse, Temperance*. These are plants  
which our heavenly father hath planted, daily increasing with the in-  
crease of God in this garden, that a little one shall become a thousand,  
all faire and strong as the thousands of *Iudah*, and the strong men  
of *David*.

The third blessing of the field, is by the daily watering of the  
plants.

*Ioh. 8. 36.*

*Ioh. 17*

*Ioh. 17. 1. 22*

*Genel 2*

*Coloss. 1. 17*

*2. Pet. 1. 3*

*Rom 8. 32.*

*Gal. 5. 22*

*ut supra.*

*Iudab.*

*1 Sam. 23. 23*



plants. All *Isaacs* heavenly gifts, which hee hath received from the  
 father of lights, are daily watered with shewers from heaven. Shewers  
 from heaven of such holy waters, with which our Saviour watered his  
 Disciples. *Now are yee cleane through the word which I have spoken* John 15.3  
*unto you.* So long as we are clasped and barke bound in the vncleane  
 scurfe of our corruption, we cannot prosper in religion; but in the  
 washings of God we being cleansed and purified, are more prosperous  
 and louely before the Lord. Thus were the Corinthians bound in 1. Cor. 6.11  
 their sinnefull pollutions, till they were censed and purified by the  
 spirit of our God. And thus is Gods garden daily watered and wa-  
 shed againe with daily distillations of Christ his sweat, sweet satisfac-  
 tion to the law for *Isaac*: his sweat like drops of blood trickling Luke 12.44  
 downe to the ground. Downe to the ground, to the Church the pil-  
 lar and ground of truth: his sweat did fall downe vpon it as the dewe Psalm. 133. 3  
 of Hermon which falleth on the mountaines of Sion. The precious  
 passion of our holy ransome as a welcome cloud to refresh and com-  
 fort our barren and drie ground, is daily melting vpon the Church,  
 in daily prayers, sermons, readings, and conferences. Thus is our field  
 blessed: for there the Lord appointed the blessing to fall, and life for  
 evermore. It is easily perceiued whence all these waterings proceed, *ab*  
*hortulano Christo*: the good woman supposed Christ to be a gardener,  
 and he is a gardener indeede more truly then she supposed. This is the  
 gardener which came by water and blood to nourish his garden. 1. Ioh. 5. 6  
*Moses* came by water, and so our fathers were baptized in the cloud 1. Cor. 10. 2  
 and in the Sea. Christ came by water and blood, yet without imagina-  
 ry difference of Baptisme, for the fathers were baptized into the blood Ephes. 4. 5  
 of Christ. There is but one Baptisme. They were all baptized into  
 the blood of the Lambe, which was slaine from the beginning of the  
 world. The Apostle affirmeth of the Israelites, that they were bapti-  
 zed vnto *Moses*: and the Disciples at Ephesus answered for them- 1. Cor. 10. 1  
 selues, that they were baptized vnto *Iohns* Baptisme. And with right Act. 19.  
 vnderstanding we may readily discern the vnitie of Baptisme against  
 all Idle suppositions: for *Moses*, *Iohn Baptist*, and *S. Paul* were but  
 Ministers of one Baptisme vnto the remission of sinnes in Iesus Christ.  
 There was not any one baptized in any of their names (as it is argued 1. Cor. 1. 13. 14  
 that not any Corinthian was baptized in the name of *Paul*) that any  
 should beleue in him, or worship him. It might well bee said, that  
 those were baptized vnto *Pauls* Baptisme, viz. in the doctrine of *Paul*,  
 as the Israelites were in the doctrine of *Moses*, and those Disciples in  
 the doctrine of *Iohn*. And thus may you vnloose that knot, that the  
 people.

Exod. 14. 31

Cant. 6. 1

Ioh. 4

Psal. 36. 9

Gal. 2. 20

people beleueed the Lord and his seruant *Moses*: that is they beleueed in God by the doctrine or ministry of *Moses*. Now then let *Isaac* and *Isaac* confesse, that they haue all their waterings and washings of Christ. Most happy gardens thus watered and washed by this gardener. Christ is come into his garden: in the midst of the garden is a fountaine of liuing waters, this maketh the garden blessed. Christ is the well of liuing waters: O blessed fountaine; with thee is the well of life: and this is the happinesse of our Paradise, that both these brothers may ioyfully reioice with the Saints: thus *I live, yet not I now, but Christ Iesus liueth in me.*

1 Cor. 12

Ioh. 3

Gen. 14. 12

Maylarat.

Heere might I shew you *triplicem Paradisum*, the terrestriall, spirituall, and celestiaall paradise, all well met in Christ. The naturall man in the beauty of his princely Image built vpright with his face prone to heauen, was our terren Paradise in Paradise before his fall. The spirituall man renued and borne againe of water and of the spirit, in *ori-ente fidei constitutus*, set with his face towards the day spring; he is the beautifull continent of Gods manifold rich blessings to man; and this is our spirituall Paradise. The holy troops of Angels and Saints in heauen in their cheerefull recreations & melodious pleasures, are that heauenly Paradise, of which *S. Paul* doth so triumph, albeit his sight was but at a blush taken vp he knew not how. Here might I discourse further of the earthly Paradise, how it is changed into a spirituall Paradise in the conuersion of the sinner, and how the spirituall Paradise is translated by Iesus Christ into the heauenly, one Paradise into another. But the most exquisite Paradise of all is Iesus Christ himselfe, *qui est triplex Paradisus*. Thinke of his body without spot, and of his spirit without staine, and of his diuinity without mixtures of febleness and mutability, O *triplex Paradisus*. Heere flourish (without thornes and thistles) all the faire flowers of Paradise. I would bee glad to stay heere, yet I must passe further from this faire contemplation, with an obiectiue question. What? is *Isaac* a field without weeds? No, such a field is Christ; but neither *Isaac* before, nor *Isaac* after, nor any other man but God. The enuious man is dayly sowing his tares, yet there is a winde (which bloweth where it listeth) daily sent of God to kill those seedes. Hee which well considereth this worke, may well thinke that *Raphael* the Angell of God is sent of purpose to kill those seedes in the quickning, to keepe *Isaac*, and kill his enemies. The aduersarie is daily breeding and feeding Giants, Atheisme, Gentilisme, Mahumetisme, and Papisme, and these are the ringleaders of all violence against the Church, as the 4. Kings which carried



carried *Lot* away by force. These shall their complies with strong hand, and lead after them neglect and contempt of God, Pride, Idolatry, Blasphemie, Malice, Couerousnesse, Prodigality, Drunkennesse, & such an innumerable Army of Locusts, that we haue cause to say as the Israelites said, we haue scene monsters there. Happie is that man which taketh those Giants whilst they are young, and dasheth their heads against the stones. Satan is alwaies hatching these Serpents, fire Serpents in our bowels; but Christ is the great Physician, lift vp as the brazen Serpent in the wilderness, to kil those Serpents and cure them which are bitten. So *Moses* made a Serpent of brasie: Christ is the Physician, the Serpent without poyson, as the brazen Serpent was. And as *Moses* lift vp the Serpent in the wilderness, so must the son of man be lift vp, that the wounded might bee healed, and the sinner saued. Christ is the Angell of God, he is more then *Raphael*, both the Physician and the physicke of God to heale our *Jacob* of all his hurts, that he may confesse of Christ as the other *Jacob* did: the Angell which hath deliuered me from all euill.

Psalm. 137.

Ioh. 3  
Nomb. 21

Exod.

Gen. 48. 16

Now then shall I offer a challenge in the name of this Angell, to all the enemies of *Jacob*? What Serpent, Dragon, Beare, Leopard, Fox, or Wolfe, Tyger, wild Boare, Lion, Giant, or Diueil himselfe, can note vp this field, thus kept vnder the shadow of the almighties wings. This vineyard thus fenced with Gods blessings; election, vocation, regeneration, sanctification, iustification, preservation, all sure stakes, and all preparatiues to glorification, the crowne of all Gods blessings.

Psalm. 57. 5  
Ezra.

Here is a pleasant Mount to stand on for the vpsight of this text. The providence of God is as an high Zodiacke ouer Paradise, where the Lord is beholding in a pleasant prospect, all the mirthfull benedictions of this field. This providence hath a long reach, *iam ad uermiculos in caeno quam ad angelos in caelo*. It is *Lorica castrorum*, the fort of defence for all the tents in this militant Church: a sure defence whither all celestiall birds do flie for safetie: fly to the mountaine as a bird. This providence did direct *Jacob* to his Patriarchall blessing, and maintained him in it. What though all the earth be mooued, and the mountaines fall into the Sea, yet shall our Paradise be safe, for God is in the midst of it. What if all the world stand forth as *Senacharibs* host, against the Church, yet shall it stand vp: At thy rebuke O God of *Jacob*, both the chariot & the horse are cast asleepe: here are they false, but we are risen and stand vpright. The Church of God is often represented to a ship, and the providence to a sterne, which doth direct the Master & his mate, the King & the Prince, and all passengers in the ship

Psalm. 1  
Matth. sine voluntate Dei facta sunt, nulla sine providentia.  
Psalm. 46. 2. 3  
Psalm. 76. 6  
Corda disponendo, easque commutando, successum ordinando, voluntates moderando, omnia intendendo ad suum meliorem



to their severall blessings, and guide them out of all their waiting danger. Thus are they brought into peace, externall, internall, eternall, into a wealthy place, a quiet conscience, all cloathed as the virgine in wrought gold, all smelling sweet with Gods promises, and shining with the beaurie of the Kings rightcousnesse: he shall bring forth thy rightcousnesse as the light, and thy iudgements as the noone day. Be the legions mustered against *Iacob* as strong as the hills of the robbers, or be they stout & confident in themselves, as that Spanish Armado called the invincible Armado. Yet all their power shal vanish into smoak as that did. They all overmatched with the providence of God, even with the smoak did they consume away: therefore King *David* did so lace himselfe in the meditation of this providence, reioicing that God had so served a defelance vpon the plots of *Achitophel*, that his subtilty fell on his own head. And so all the fury of *Pharaoh*, *Sisera*, and *Apameon* was retorted vpon themselves, as the bookes & libels of the Seminaryes are their owne snares, nailes on their owne heads, and swords in their owne sides. Thus they perished at Endor in the well which they digged, and became dung for the earth. Heere then let vs all clap our hands with the sonne of *Amos*, and say: If all people gather together on heapes and gird themselves, they shal be broken, for God is with *Iacob*. How fauourably did this providence guide the poore Christians into *Pella* that little harbor (when they should all haue been eaten vp) that they might sing vnto the Lord their high tower, sure refuge, and horne of their saluation? How happilie was that *Carolus Martellus* conducted out of al his hazards into the regencie of France, according to *Salomons* sentence: for out of prison he cometh forth to raigne, whenas he that is borne in his kingdome is made poore. What should I speake of that Hungarian great *Matthius*, how miraculoussie he was preserved and enthronized by this providence. I would willinglie remember many (if time could permit) as well as that famous young *Constantine*, who preuailed against those coniuured tirants, *Dioclesian*, *Maximinian*, & others, and did win that peace to the Church which had no fellow. All those preuailes were effected vnder this standerd the providence of God. But once for all, with what an happy gale of wind was that reprimed Earle of Richmond (after 10. yeres banishment) conueyed hither, to ascend vp to the throne of *Henry* the seueneth of England. O blessed providence which by speciall fauor vnited *Isaac* & *Rebecca* for the leading of this blessed consecration vnto *Iacob*. Which by a dexterous care for *Iacob*, hath vnited that *Henrie* and *Elizabeth* his wife, the white Rose and the red, by whom this blessing is arrived

Psalme. 37. 6

Psal. 76. 4

Anno 1588.

Mirabilis an-

nus.

Psal. 37. 20

Psal. 35. 9.

Faber quas se-

cit compedes,

ipse gestat.

Pape quid hoc

est? Papam à

Dauid nostro

interfectum, vt

Goliath est pro-

prio ipsius gla-

dio interemptus.

Vt Cadma i fra-

tres sese mutuo

ingulantes: Ita

Midianita,

Moabita, Am-

monita, et Pa-

pista, hostes ec-

clesiarum tuarum

sepe vulncribus

consecerunt.

Esa 8. 9

Eusebius.

2. Sam. 22. 3.

Espin.

Vt calumones

in suo circuitu

omnes comple-

ctitur, ita in

Dei omnipoten-

tia amplexu,

omnia circu-

antur.

Angl. Chron.

redunt Satur-

na regna.

Joh.

AT

Gen.

Mayl

arrived to our Land for vs all thus richly blessed. Blessed with the blessing of our incomparable King, our matchlesse Prince, and all the King and Queenes royall progeny. A blessing brought vpon the wings of the wind, millions of hearty praiers: a blessing brought with Gods owne chariots the thousands of Angels, that wee may all say and sing, the Lord hath done great things for vs, whereof wee reioice. These are the fairest, sweetest, most wholesome and welcome blessings, temporall blessings of our field. Therefore let vs all pray, that the father may be blessed more and more in his sonne, and the sonne euery day more in his father, that they may both liue for euer partners with *Abraham, Isaac, and Iacob*, coheires with Christ, and deare sonnes to God our father, that of either of them hee may say for euer. *Behold, the smell of my sonne is as the smell of a field which the Lord hath blessed.*

The beauty  
and bands of  
Great Brittain  
Psal. 18. 11  
Psal. 68. 17

To which blessed God, Father, Sonne, and holy Ghost, one holy Vnity in Trinity, and Trinity in blessed Vnitie;  
let vs to our vttermoſt ascribe all honor, and  
praise, and thanks, for euer more  
Amen.

FINIS.

### The Booke to the Reader.

*I seeme to my selfe as a man decayed in his senses, or if you will, as an house shaken in his building. I must confesse my copy was of dim sight, & my hand-writing of ill scribbling, like rough timber, knotty, and vnready. Therefore though I be pained in my heart, for my manifold maimes, and looke in the eie of my Reader, like one which commeth out of the house with a scratched face, yet I hope to obtaine fauor of thee gentle Reader, with desire to correct some errata, as followeth,*

Page 1. Line 17. for fLOUDS reade foulds. p. 2. l. 19. r. as lines are guided by their rule p. 4. l. 2. for attempteth, r. attexeth. p. 5. l. 28. for *ovvne* r. *ovvne* ibid. in margin, r. *vagientem in cunis*. ibid. *adultam necare*. p. 6. l. 11. for at once, r. one. p. 8. l. 33. for and now, r. Answer. No. p. 11. l. 32. for putteth, r. hideth. p. 14. l. 11. by their, r. either. p. 16. l. 5. r. *corum* for *consonus*. p. 18. l. 32. for oyle, r. oliue. p. 19. l. 1. r. *and honour*. ibid. l. 37. for *testit* r. *desit*. ib. for with workes, r. which wanteth. p. 22. l. 11. for and, r. ah. ib. 28. 29. for hau nt, r. heart. p. 24. l. 7. for are, r. our. p. 32. l. 16. r. all of Lebanon. p. 47. l. 14. for *dunde*, r. *dunde*. p. 48. l. 19. r. Alcinous.